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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

HOLIDAY REFLECTIONS.

VII.—Further Auguries.

The time for quiet musing—alas! that it should be so—is fast drawing to a close, and the holiday season, to most men who are deeply concerned in public movements for the amelioration of existing public evils, is well nigh over and gone. From about the middle of August to the end of September one is expected to take in a surplus stock of health and spirits sufficient to defray waste during the remainder of the year. Certainly, to wear away is to be desired rather than to rot away, and, as we have over and over again intimated, the best pleasures of life consist in doing the recognised duties of life. In this state of being, however, there are limitations to all the conditions of humanity. There is a time to work, and a time to play; and, perhaps, men's capacity for the former depends to no small extent upon their enjoying a due balance of the latter. Rapidity of action seems to be the most characteristic feature of the present age. In fact, most of us feel that we are going too fast for our powers. It may be thus because we have not yet become thoroughly accustomed to the new necessities imposed upon us by scientific discoveries; and it may be that another generation will regard the economy of life which appears to us to demand so much haste and scrambling as somewhat slow and devoid of interest. But we wander. Our object was simply to give expression to a natural regret that holiday reflections must very shortly be exchanged for business exertions. The reader, perhaps, will pardon this sigh, after which we will proceed as quickly as possible to wind up the present short series of papers.

Last week, we were upon the subject of prognostications—those especially which point towards the disestablishment of the Church of England. Among the most serious of them we reckoned the dying out in all men's minds, here and elsewhere, of faith in the system which associates civil law with spiritual purposes. That, however, is but a negative sign. There is also an obverse side to that reverse; or, in other words, there is a positive side. People of moderate intellectual culture, all the world over, have not only ceased to believe that Governments are proper organs for the advancement of the Christian faith, but they have also adopted the belief that the day is not far distant when the nations of Europe, and Great Britain in particular, will put an end to the form of an arrangement the spirit of which they look upon as untrue. Go where you will, listen to whom you will, watch whatever ecclesiastical change you will, everything points to the same issue. There is scarcely a thoughtful man now—unless exception should be made of the Archbishop of Canterbury and Dean Stanley—who does not rank among the moral certainties of the future the disestablishment of the Church. Some assign a longer period than others for the precarious existence of the union between Church and State. But no one now gives it more than the lifetime of the present generation. The opinion is unquestionably ominous, because it has a natural, we may say an inevitable, tendency to realise itself. People in whose sober judgment a national institution is foredoomed—let their sympathies be which way they will—are not likely to expend their utmost energy in staving off what they take to be irresistible. Nothing so demoralises an army, for example, as an all-pervading sentiment that its destiny is "to come to grief." Nothing is more certain to hinder the free development of the heroism of faith as the general conviction that it is placed in a false position. There may be, it is true, a fashion in religious profession, which can inspire no little "zeal without discretion," but in its own nature it is ephemeral, and fashions when they cease to be operative as an influence, usually pass away to other objects to show themselves under other phases. At any rate, so grave, and, we might almost say, awe-inspiring, a question as that which is involved in settling the true relationship between this nation and the Church of our common Lord, is not likely to be long under the dominion of mere fashion. Earnest-minded men of all parties will before long yield to the conviction that the question must be boldly grasped and finally dealt with, and it may safely be predicted that the earnest-minded men will have their way.

We might mention as another augury of disestablishment, the bewilderment of mind into which it has cast some of the best and ablest members of the English Church. Already, they "see men as trees walking," and they are naturally alarmed. Things which would never have occurred to them in ordinary times, are being snatched at now as means for keeping the dreaded consummation at a respectful distance. There were several measures introduced to Parliament last session, for effecting reforms in the Church, the principle of each of which was irreconcilably opposed to the principle of a Church Establishment. There are some who are beginning to discern the impracticability of Church life without Church discipline, and the truth is slowly dawning upon their minds that Church discipline is rendered impossible, in this country at least, by the policy which places the Church in a position of subserviency to the State. There are besides many other tendencies of religious thought and feeling of the present day, which are becoming troublesome to State ecclesiastics in proportion to their strength. It will not be necessary for us to put them all into a kind of "*catalogue raisonnée*," for it would not proportionately strengthen the argument we have been using. There are few, we imagine, who will not admit that the system of governing and supporting the Church of Christ by means of law, or, in other words, of substituting compulsory for suasive powers with a view to promote the beneficent ends of the Gospel of God's grace, has been environed, of late years, by a growing number of adverse omens. We who object to the Establishment have a right to take encouragement from this circumstance. In times, moreover, when our active work is for a while suspended, we are fully warranted in noting some of these characteristics of the day in which we live, as furnishing us with fresh stimulus to re-engage our energies, as soon as they shall have been recruited, in the completion of the enterprise in which we have already met with so large a measure of success. Happily, the issue to which we are looking forward is not made to depend upon the truth of the prognostications which seem to herald its approach. Mightier by far than any of these signs is that energy of moral government of which they are only outward indications. It is that hidden force which comes from the centre of truth, and of which we may say in a figure that it "lightens every man that comes into the world," to the irresistible influences of which we shall have hereafter to ascribe the realisation of our hopes for the final disentanglement of religious institutions from political means. And the force of which we speak, may be likened to the vernal breeze at the close of a severe winter. Every rigid thing relaxes at its approach—every ice-bound object is gradually set free. All that man can do in such a case is to watch over and direct the passing change. But, whether he does so or not, that change is as certain as the succession of the seasons.

THE OLD CATHOLICS AND THEIR ANGLICAN FRIENDS.

Cologne, that "town of monks and bones," is at present stirred to unwonted life by the Old Catholic Congress, which for various reasons attracts the sympathetic interest of all friends of religious progress. The present meeting is distinguished by the presence of bishops and other dignitaries representative of such Episcopalian sects as have hitherto been shut out from the great Catholic world, and now eagerly welcome the opportunity of a doubtful recognition. Among these sects the Anglican Church of course occupies the most eminent position. And our readers cannot fail to have perused with mingled feeling of sympathy, amazement, and amusement, the epistles in which its representatives have explained, justified, or triumphed in their appearance at the Congress. The letter of the Dean of Westminster is comparatively brief and to the point. It is also characterised by those high-sounding professions of breadth and candour which are peculiarly graceful in any dignitary of an established and exclusive Church. There are even tokens of a deep suppressed earnestness in the cause of ecclesiastical reform, such as appear to us almost pathetic when we remember how inextricably the writer is entangled in the paraphernalia of mediæval ideas. Most noble, indeed, is the aim which the Dean proposes to the Congress—"of endeavouring to bring the worship, the teaching, and the practice of the Church into conformity with that higher aspect of Christianity which Divine Providence has brought home to us by the experience of history, by the spirit of science, by the increased knowledge of the Bible and spread of knowledge, and by the growth of morality and civilisation." To do the distinguished writer justice, we gladly acknowledge that, so far as the limits of his position allow, he has always shown a

desire to promote such an aim by his own personal influence. We wish, however, it would occur to him to weigh the significance of the fact that there are some ten millions of his fellow-Christians at home, for whom his episcopal colleagues have not, and under present circumstances cannot, have any words but those of intolerant reproach or of that supercilious tolerance, which is even worse. We know that the genial Dean would mend this state of things if he could. We wonder how long it will take to convince him, or such as he, that unbrotherly exclusiveness at home, combined with sentimental effusiveness towards strangers, is an inevitable result of the Church as by law established. It is all very well to dream of a "Church which takes everybody in," but that is a question for the century after next, while an Established Church which keeps half the nation out, yet goes about embracing Dutch and Syrians abroad, is a grievance which frets and galls the present age.

The second suggestive hint which the Dean gives to the Old Catholics, "that this amelioration of Churches can best be accomplished, not by deserting them . . . but by developing whatever germs of good and true are to be found in the national institutions which already exist," is plausible no doubt, and will be found especially convenient wherever national institutions are richly endowed, and form the exclusive gate to the higher social life. The identification, however, of "churches" with "national institutions" betrays that unconscious insensibility to the characteristic facts of modern life which seems to be uniformly engendered by ecclesiastical preferment according to its degree. A curate is often liberal even to the verge of radicalism. He estimates the popular forces about him; and is sanguine that, by suitable reforms, he can make them the motive power of a regenerated Church. The wealthy incumbent finds that things have much improved since his younger days, and that popular discontent has greatly diminished. A bishop, if he hears of agitation amongst agricultural labourers, has so little idea of its significance, that he suggests the ducking of ringleaders in the nearest horsepond, as a sufficiently effective cure. Besides, if as we shrewdly suspect, the Dean of Westminster would allow that Nonconformity is a "national institution," it is certain that the development of whatever germs of good and true are to be found therein, is only healthily possible on those terms of religious equality which require that all national religious institutions shall stand on the same footing in the eye of the law. Whether churches are to be called national institutions or not, is to us a matter of little consequence, if only they embody the nation's spontaneous religious life, apart from all legal patronage or compulsion. However, that may be, the Old Catholics will not find it so easy to carry out the Dean's idea of reformation from within. They belonged to an ecclesiastical organisation which had the power to turn them out. It has turned them out; and whether they choose to call themselves a new sect or not, it can make no difference to the reality of their position. But a manly recognition of patent facts, would be a better omen of the sturdy life which they need for the accomplishment of their arduous task.

The Bishop of Lincoln's epistle, which seems principally remarkable as a very superior Latin exercise, does not call for much remark. A man must be very much a bishop indeed who can indulge in sentimental recollections of St. Botolph and St. Boniface when Christianity is struggling for its very life. His exaggerated effusiveness beats everything except the fictitious caricatures of clerical phraseology in which humorous novelists sometimes indulge. And even here the only instance which at all comes up to the mark is taken not from the ranks of a gentlemanly clergy, but from the race of so-called "under shepherds" whom Dickens loved to ridicule. In the dialect of Mr. Chadband alone can we find a parallel to the "mildness and gentleness," "the great humility," "the spirit of friendliness and love" which we find scattered in unctuous abundance throughout this spiritually amatory epistle. It seems as though the overflowing brotherly kindness, which had been long dammed up by the miserable limits of an exclusive Establishment at home, had gushed from the bishop's heart in an abundant flow which drowned all possibility of an accurate estimate of facts. We too are Old Catholics, he says in effect, with a burst of affectionate joy; and if you are as really Old Catholics as we are, you will give up just what we give up, no more; you will retain just what we retain, no less. If by Old Catholics he means, as we suppose he does, those who are faithful to primitive Christianity, how can the bishop draw the line at the recognition of priestly orders and episcopal government and the reception of the three creeds? Some or all of these elements of orthodoxy he himself must perforce acknowledge to have been unknown in the days of the apostles. Professing a religion which by its creative Lord was declared to be one of spirit and of truth, which by its chief apostle was maintained to be independent of all formal ordinances, this pastor of Christ's flock determines the limits of brotherly communion on which he may venture, not by any considerations of the faith that worketh by love, but by the presence or absence of conformity to his views of such miserable matters as Church Government, clerical orders and formal sacraments. Let all who fondly look for any genuine extension of Christian charity from the meeting of these representatives of half-awakened superstition weigh well the language which is reported to have been used at the Congress by this bishop and his brother of Ely. The latter assured his hearers that his Church was still the same as that of St. Boniface. "the same Apostolic Church which it was then, with the same faith, with the same creeds, the same sacraments, the same bishops, the same priests, the same deacons." The Reformation, of course, was a trifling spiritual *émeute* which let out some bad blood and otherwise left things exactly as they were before. The Old Catholics, it seems, labour under one grave disadvantage, inasmuch as they have no bishop of their own. Why the Anglicans, with their American brother, could not have consecrated one for them on the spot, we cannot make out. But as we are outside the pale of Catholicity, that is of genuine Christianity, we may have no right to judge such matters. But let us hear the Bishop of Lincoln's advice as to the manner in which this great blessing is to be obtained. "Let them restore the ancient symbols of the Church, preach the Gospel, provide for the pure and unmutilated and uncorrupted sacraments of Christ; if they did this Christ in His own time would raise up bishops among them, and in the meantime he would not impute to them the lack of an Episcopacy." These then are the blessings and the curses which most excite episcopal hearts, while our working-classes are cursing both Churches and Churchmen, and the tide of free inquiry is threatening the very foundations of belief. Ancient symbols! pure and unmutilated sacraments, amidst which the Gospel is thrown in as a makeweight! and lack of bishops the otherwise unpardonable sin which the Divine Judge under the circumstances mercifully will not impute! Such are the ridiculous misrepresentations of English religious life which go to this Congress with all the weight that an legal Establishment can give. As for Dr. Stanley, we fear the Old Catholics will not like his advice; and we are sure they will get little good from that of his Episcopal companions.

ECCLESIASTICAL NOTES.

THE Bishop of Durham appears to be a bishop with some candour of disposition. We have read this week an address of his at the consecration of a church at Darlington, when the bishop said that Churchmen "could not conceal from themselves the fact that in many places in that diocese the work of the clergy of the Church of England was made more easy in long neglected districts, by the work that the Dissenters had previously done there, by breaking up the ground." As we have said, this is very candid. At the same time it is new to learn that Dissenters are pioneers of the Established Church. Just look at it, as a matter of common sense! Here is a Church established by law, and paid to cover the whole country with the means of public worship. It has never done it, it doesn't do it, it never will do it—paid and patronised as it is. What it doesn't do and what it won't do the Nonconformists are ready to do, without a penny of State pay or State patronage. They do it, and the State-Church clergyman follows. It is a curious commentary upon State-Churchism, but we have a bishop's signature to the fact.

More than this. The bishop went on to remark upon the want of value in the Romish element in the Church. Very humorously he designated the *Church Times*, the *Romish Church Times*, and caught some applause therefor. Then he delivered his opinion upon the Romanisers in the Church. We may as well quote it, for, if it has no other merit, it is at least strong:—

It seemed to him that he had trod on the serpent till the serpent began to feel it, which was a sign to him that he had done wisely and well in what he had stated with regard to those who, having declared their allegiance to the doctrines and discipline of the Church of England, secretly sought to undermine that influence, and who, with regard to all their doctrines and views, were entirely Romish, and yet could receive the pay of the Church of England at the same time that they were undermining with all their energy the teachings of that Church. With regard to these men, he was satisfied that the attempt on their part to reconcile what they were doing with their duty, as honest men, had gradually effected the undermining of all their moral sense with regard to these things until, little by little, they became unconscious whether they were doing right or wrong, until at last they came to that point where they thought they might do evil that good might come.

After this the bishop went on to speak of the influence of the Church, as though it could have any specific influence in the face of the facts to which he himself had referred. This is what he said:—

It was the Church of the laity quite as much as of the clergy, and it was on the interest taken by the laity of the Church in its future on which its prosperity and permanence depended. They heard it now talked that the days of the Church of England were numbered. He did not believe anything of the kind; but this he believed, that the permanence of the Church consisted in the clergy and laity doing their duty in this present day. The more they looked round upon all that had been done the more they were struck by the remarkable efforts which were made on all sides by the laity and the clergy to strengthen and increase the influence and promote the benefit of the Church of England. Its great hold in future times, if it was to be preserved, must be in the towns.

How odd this must read to anyone outside of a sacerdotal Church! A man not a whit better, in ability, character, or anything else, coolly comes forward and says, just as though it was a new declaration, that the Establishment was the Church of the laity "quite as much as of the clergy." As the clergy number only 20,000, and do not probably differ in human organisation from their neighbours, it must be gratifying to them to receive this extraordinary declaration from a "bishop." They are the hundreds of thousands, and the men who call themselves the clergy are the tens of thousands, but the chief of the one says, you are "quite as much" the Church as we. On the whole, we should say, there being no difference in character or capability between a clergyman and a layman, that the laity were rather more than the clergy. How is it that the "laity" of the Church of England do not see this? Are they blind from the habit of blindness?

Some people have heard before this of the political power of the Liberation Society, but, until after reading a recent speech of Mr. Hubbard, we had no idea that the power of that society was what it appears to be. Mr. Hubbard appears to think that there is nothing that it cannot do. Mr. Hubbard was once an M.P., and therefore must be supposed to be acquainted with facts. Well, Mr. Hubbard, after going through the census of 1851 (he is an old man), and some other antiquated matters, at last got, in a Church Defence speech at Winslow, to the education question. Then he said,—

Then look at the Elementary Education Act. How did that work? In Buckingham the Dissenting school had been shut by order of the Liberation Society in order to make a deficiency in educational accommodation, and so be enabled to get a school board under the Act. The Churchmen said, We are unwilling that the burden of a rate should be imposed upon the town for educational purposes; we will increase the accommodation at our schools, and by a liberal conscience clause will take care that the religious feelings of all the parents of the children who objected to the religious service of the Church, shall be respected, but it was to no purpose. The Education Department say that the Church schools do not meet the wants of that part of the population which form half of the parish—an assumption which he did not believe—and who would be glad to send their children to other schools. A friend of his who had a living in Warwickshire had sent in due time an application for a grant for enlarging his school. The Dissenting school of the parish also sent an application at the same time, and the Education Department granted the whole of the demands of the Dissenting school, and refused to give a farthing to the Church school, although a very large proportion of the population belong to the Church, and between seventy and eighty children go to the school, which is now supported entirely by the clergymen of the parish.

A Dissenting school closed "by order of the Liberation Society." Eh? Have the committee and secretary of the Liberation Society no explanation to offer for this most arbitrary act? Is it that Mr. Hubbard is not exactly as he should be? But what more can you expect from effete and mere moneyed Toryism?

The Church Establishment question appears to hold on the minds of members and candidates just now, just the position that the Church-rate question held some eight or ten years ago. Then it was somewhat difficult to get Liberal members to pronounce definitely in favour of abolition, simply and only because the leader of the party had not so pronounced. But what is called the leader of the Liberal party in the House of Commons is, after all, only the tail of his party. He obeys the command of the public, and only that. He is no originator. He is a slave rather than a master, and he does just what by public opinion he is told to do. Well, some of his supporters are, we hope, enlightening Mr. Gladstone just now as to

the opinions of some of his friends concerning Church Establishments. Major German fenced with this question at Preston, and thereby hoped to win; but, as the result, lost, as such a mere time-server deserved to lose. But there are members who are not afraid to speak out. Mr. Osborne Morgan, who states that he is to second Mr. Miall's motion next year, has done so; so has Mr. Parry, who routed the landlord Toryism of Carnarvonshire at the last election; so have others. There was a time when not a member dared to speak upon the question, except with bated breath and humbleness. And now? Well, now, nobody, we hope, is likely to lose a seat at the next general election in consequence of his declaring himself opposed to Church Establishments.

ATTITUDE OF THE SCOTTISH CHURCHES IN REGARD TO DISESTABLISHMENT.

In turning our eye to the northern kingdom to discern what signs the times may have there to give in the interests of voluntaryism, our field of survey will be found nearly identical with that of Presbyterianism. It is computed that eighty-six per cent. of the Scottish population have ranged themselves under that ecclesiastical order. If from the remaining fourteen per cent. we substract the Roman Catholics, who, being for the most part Irish, are *in* Scotland, but not *of* it; and the Episcopalians, who, though embracing a larger proportion of the native population, especially in the upper strata, "dwell apart," and mingle little in the great currents of Scottish ecclesiastical life; there will remain only a comparatively small residuum of Congregational and other churches that correspond in polity to the dominant forms of English Nonconformity,

So many and vital, however, are the points of agreement as contrasted with the points of difference, so instinct are both with that Evangelical and Puritan spirit which united them two centuries ago on many a well-foughten field, that English and Scottish Nonconformists not only do well to take a watchful and sympathetic interest in each other's movements, but feel unable for the life of them to regard each other with indifference.

We propose, then, in a communication or two, to convey, as correctly as we can, some general idea of the present posture of Scotland in relation to the great pending battle of Disestablishment. The subject is all the more interesting and pertinent to the times in view of the renewed action of Mr. Miall in the House of Commons, and on the eve of the Nonconformist gathering about to take place at Birmingham, to determine the action befitting Dissenters in the present emergency, and to organise for the coming conflict.

In looking to Scotland, then, in this connection, the eye necessarily falls on Scottish Presbyterianism; and Scottish Presbyterianism, we find, with hardly an exception, to be a very homogeneous thing, which events have thrown into three parts, one consisting of the Established Church, and the other two of the great Secession bodies; namely, the Free Church and the United Presbyterian Church. The latter, we may remind our readers, gathers up and represents the older secessions of the last century—the original secession under Ebenezer Erskine in 1733, and that which followed under Thomas Gillespie in 1750. The former—the Free Church—as all know, sprang, like Pallas from the brain of Jove, full-grown and full-armed from the Disruption movements of 1843; and though the younger sister is considerably the stronger, the Established Church comprises 1,250 churches, namely the thousand original parishes (as they are roundly reckoned, actually 954) and the one-fourth more that have been since created. The Free Church numbers rather more than 900 churches, and the United Presbyterians a little over 600 churches. Tried by the test of the number of the churches, the Establishment might thus be set down as nearly equal to the two secession bodies combined; and so some of her zealous sons have strenuously endeavoured to make out; but to no purpose, even without taking into the account the non-Presbyterian denominations. This at least we may safely affirm, as put beyond all doubt by a convergence of sound and independent data, that the Scottish Kirk, established in 1560, and declared by Parliament in 1567—the eventful year in which Mary Queen of Scots abdicated her crown—to be "the only religion established within this realm," has, after the lapse of three centuries, and now for a whole generation, ceased even to "hold divided empire," and at the present hour does not embrace within her pale more than about one-third of the Scottish population.

It is easy to see to which of these three Presbyterian bodies the eye most interestedly turns in seeking to forecast the action of Scotland in the coming question of disestablishment. Each of the three has its signs; and from various angles they all point to the same result; but the omens thicken most significantly within the pale of the Free Church.

To begin with the Establishment, the Kirk, like the Irish Church, and like all other State Churches, will of course fall back on its *vis inertiæ*, and sullenly and doggedly bide its time. "Its strength is to sit still." When the inevitable hour arrives—as, well they know, arrive full soon it will—they will energetically gather themselves up and drive as hard a bargain for the temporalities as they can. An excellent and zealous Church lady of our acquaintance, who expressed her amazement at the mustering hostility of the Dissenters against the Establishment, on being reminded that the agitation was inevitable, and that the knell of State Churches was well nigh rung out, felt constrained to admit the unwelcome fact, but with an amiable faith which few will share, she replied that the Established Church itself ought to be left to take its initiative in this business at its own time! That time would of course be *never*.

And yet unconsciously, without meaning so or in its heart thinking so, the Established Church has in some noteworthy respects already taken the initiative for its own emancipation; and this we mention as the first of several very auspicious harbingers of approaching disestablishment. It has done so in two ways: first, and mainly by stirring up its own spiritual life, and "strengthening the things which remained, and which were ready to die"; and next, by recent agitation for certain constitutional changes to give her essentially democratic genius more free and ample play, and thus root herself more deeply in the sympathies of the Scottish people.

The former of these signs is one to be everywhere, by everyone, and on every account welcome. And it is one not to be denied. The Established Church has caught the surrounding inspiration, and pulled herself up, as all can see in her considerably revived zeal, improved preaching, and increased evangelistic activity. Her voluntary schemes, in the form of home and foreign missions, augmentation of small salaries, and the like, have amounted to 160,000*l.*, which, though far short of Free Church effort, is yet a marvellous bound forward in the march of progress, and a really great attainment for a Church in torpedo-contact with the State. By all this, and by increased ministerial and other intercourse with Dissenters, the Church of Scotland has wisely set herself to put her house in fair working order, and discipline herself for her coming destiny. Every year's experience in this healthful line will strengthen her courage and her confidence in her own proper resources as a Church of Christ, and prepare her to accept the event when it comes with the less reluctance and alarm. She may *then*—shortly after, at all events, she certainly will—see enough in her own experience to conduct her to the conclusion which Principal Cunningham was driven to by what he everywhere saw in America. "I have seen much," said he, on his return, "to confirm me in the belief that there is nothing to which the energies of the Church of Christ, when animated by the Spirit of Christ, are not fully adequate."

The other mode in which the Scottish Church may be said to have taken the initiative towards disestablishment is to be found in her recent ecclesiastico-political action. Partly, no doubt, from growing religious conviction, which it would be uncharitable not to credit her with, but partly also from the natural desire to remove the mightiest impediment in the way of popularising herself with the nation, she has been agitating of late years for the abolition of lay patronage, and for the introduction instead of a modified form of popular election. This action, of course, began in the General Assembly, and was for a few years confined to it; but three years ago it overflowed, and found its way into the presence chambers of Government. The committee charged with those active functions sent a deputation to London to urge the abolition of patronage, which was very interestingly "heckled" by our much-knowing and swift-tongued Premier. The late Dr. Norman McLeod, one of the members of that deputation, declared patronage to be "quite inconsistent with the genius of our Presbyterian Church of Scotland," and urged its abrogation, "so that the Church might be brought into accordance with what we believe to be its old traditions and original constitution, and also with the just wishes of the people." With all deference, but with yet more dexterity, Mr. Gladstone replied that he had himself been a good deal in Scotland during the Disruption conflict, over that very question of patronage, and that he remembered that Dr. Chalmers and his associates took the very ground, and maintained the very "contention" which Dr. McLeod and the other deputies were doing now. He added—"I think it would be said by those who went through the struggle twenty-six years ago, that the ecclesiastical property should be made over to those who bore earlier testimony to the same principle—namely, the Free Church in 1843, and the various seceding bodies now forming the United Presbyterian Church. Have the Free Church declared or pronounced any opinion, or what view do they take of the matter?" Dr. Pirie, the great mover against patronage, replied that the Free Church had not pronounced on the matter, but that one of their objects was "conciliation towards the Free Church."

If the Free Church had "pronounced no opinion on the matter," then she has pronounced very articulately since, and with growing emphasis is she pronouncing every day. Instead of effecting conciliation, this anti-patronage movement, when it takes definite shape, will, the Free Church leaders give distinctive warning, prove the first cannon-shot to bring on the battle. That they are to stand by and see the residuaries who opposed, and even ridiculed, their agonising agitation to rid themselves of the yoke of patronage thirty years ago, step in now, without one sacrifice, and reap the fruit of all their sacrifices and contendings throughout that period, and remain the privileged sect still, is not for a moment to be thought of. The Free Church want none of the ecclesiastical property Mr. Gladstone speaks of, but they have made up their mind as a whole, and are growingly doing it in detail, to raise the standard of disestablishment, and bring down the Established Church from its pride of place to the common level of religious equality with all other religionists in the realm. This statement we shall amply make good in our next.

Glasgow, Sept. 21, 1872. J. G.

OPENING OF THE LIBERATION CAMPAIGN.

(From the *Daily News*.)

The chilly air and the shortening days remind us that the holiday season is drawing to a close. About this time members of Parliament who were missing just before the prorogation turn up one by one, or if at an agricultural dinner two by two, solicitous to obtain a social if not a political endorsement of their sessional conduct. Now, too, those who are dissatisfied with the work of 1872 are forecasting the fortunes of 1873. If it is much too early to resume the work of legislation, it is not too soon to prepare for it; and the leaders of movements are holding, or preparing to hold, their councils of war. Among these the Nonconformist Conference on disestablishment, which is to meet at Birmingham on the 1st of October, promises to prove of unusual importance. The conference has been summoned by the Liberation Society and the Central Nonconformist Committee at Birmingham, with express reference to the notice which Mr. Miall has given of a motion on disestablishment which he will move next session. As far as lookers-on may judge, the motion for an inquiry into the extent and application of Church revenues which Mr. Miall moved last session satisfied no section of his supporters. The promoters of the motion had substantially the information they asked for; their opponents strongly objected to its circulation under parliamentary authority; whereas the third parties, whom both litigants were thinking of, could not be induced to feel much interest in a question so feebly raised. Mr. Miall will proceed differently next year. He is to contend, and ask the House of Commons to affirm, that "the establishment by law of the Churches of England and Scotland involves a violation of religious equality, is hurtful to the religious and political interests of the community," and "ought therefore to be no longer maintained." However disputable this proposition may be, it is at any rate a straightforward and intelligible enunciation of the principles which have been for a long time sincerely held and boldly maintained by a large section of the Liberal party in this country. The business of the conference will of course be to consider how best to strengthen Mr. Miall's hands when the House of Commons is called to deal with the subject.

It will be observed that Mr. Miall's new motion occupies ground very different from that on which its author placed himself on the motions of last year and the year before. It assumes that the principle of religious equality is just, and ought to be applied; that therefore an arrangement which violates that principle is unjust, and ought to be put an end to. To undertake to show this is a very different thing from charging the Church of England with faults and shortcomings. Parliament is by no means disposed to enter into a comparison of the alleged merits of ecclesiastical systems, whereas it is bound to examine the assertion that an institution which it maintains is inconsistent with the principle of justice. Religious equality is one of the most rapidly progressive idea

of our age. Four years ago its force was acknowledged by the Conservative party in the endeavour to evade it by offering "concurrent endowment," a form in which it could never be honestly realised. Gibbon's complacent description of the happy reconciliation of creeds under the Antonines, when the "various modes of worship which prevailed in the Roman world were all considered by the people as equally true, by the philosopher as equally false, by the magistrate as equally useful," kindled in many readers an admiration for the Roman system almost equal to his own; but the philosophy of his day is not that of ours. If privilege cannot be terminated by a system of "levelling up," it would appear that disestablishment is the only alternative open to the reformer. In this dilemma, some advocates of State Churches have taken the somewhat rash course of asserting that religious equality is not violated by their institution and maintenance. All privilege, however, is a violation of equality; and privileges founded on the profession of opinions on the most sacred of subjects, those on which every man is most tenacious of his liberty of judging, are of all others the most offensive. Dr. Wilberforce, when Bishop of Oxford, once said on a public occasion that the real justification of an Established Church was that it taught the truth; and surely he could not have said less. But while an individual, or any number of associated individuals, may entertain the question of the truth of this or that system of doctrine, no Government of a free country, where all kinds of opinions are professed, can undertake to decide concerning such a question for the nation. The very attempt to do so is a violation of religious equality, if it is not an invasion of religious liberty.

The Birmingham Conference will no doubt approach the subjects before it in a business-like temper. They will leave the work of argument and conviction to their public speakers and writers, and address themselves to the practical work of the session. They must be aware that a great task lies before them. If they had only arguments the most convincing to rely on, they might fail against the vast fabric of religious, social, and political sentiment which confronts them. Their strength lies in the fact that the whole course and tendency of public thought and feeling are working for them. This has been the case for years, and societies and leaders have often had the credit of results which in reality were achieved by the more mighty though less obvious forces that were at work to fashion and impel the course of national sentiment. Established Churches will gradually give place to organisations which neither compromise the religious neutrality of the State nor are trammelled by it. They must do so, because they are no longer able to give the public an intelligible reason for their continued existence. A Church that had no distinct message to deliver, or one that had half a dozen messages all distinct enough but wholly irreconcilable, might last a long time if its members and ministers would just go quietly on their several ways, and might even render some useful services to society, if it included the entire nation. But a Church whose ministers and members prosecute one another for heresy, or stigmatise one another as unbelievers, cannot justify its continued possession of national endowments in presence of earnest-minded men on all sides who are making sacrifices for conscience' sake. In a less anxious and agitated time than our own, the projects of ecclesiastical comprehenson, which some noble-minded men are advocating, might gain adherents; but the latest definition of a comprehensive church, as one which "takes everybody in," is too much in harmony with the general feeling to permit any prospect of the success of such schemes. The signs of the times are propitious to the reformers who propose to meet at Birmingham; and just as they are so, they indicate the wisdom as well as the duty of moderation. Those who have time on their side have no need to chafe and worry, and just as little should they be impatient with those who, equally desirous with themselves of doing what is just and equitable, have not yet obtained the knowledge which would give them confidence in an untrodden path. The Nonconformists have been advised to break with the Liberal party, and pursue a course of their own. We do not know whether that course is contemplated under the head of "The practical action called for at the present juncture," which is one of the points set down for discussion. The conference at Birmingham, however, does not concern Nonconformists exclusively. The advocates of disestablishment are to be found in the Established Church as well as out of it. The question is political, and not theological. We trust that calm counsels will prevail; and that it will be remembered that the victories of religious equality have not been those of Church or sect, but of the Liberal party, and that the peculiar circumstances which the Dissenters have deemed discouraging, must, in conformity with all recent political experience, be but temporary.

METHODISM AND THE CHURCH IN THE RURAL DISTRICTS.

The following is extracted from the report of the Wesleyan Home Mission Fund, presented at the recent meeting of the Wesleyan Conference:—

"In many of the rural districts there exists, as at the commencement of Methodism, the violent or subtle antagonism of High-Church intolerance, aggravated in these days by the ritualistic and doctrinal Popish revival, unhappily allowed all but full liberty of action by the highest judicial authority. If restrained from vulgar manifestation, there is still tyrannical oppression and proselyting patronage in comparatively obscure localities which would not be tolerated in our cities or towns, nor in the manufacturing districts. A flagrant case of this nature has been reported in the newspapers as occurring at Stofford, in Somersetshire, where two respectable tenant farmers have been served with notice to quit their farms, one after occupying it for thirty years, for promoting the erection of a Methodist chapel in the village. Both (one of them a Baptist who gave the site) nobly refused to submit to the dictation of the 'squire,' and the chapel is being erected. More for good than for evil the rustic mind is, however, now being stirred; and it must be stated to the honour of many poor villagers who have been blessed by Methodist ministrations, that they have and do resist all such attempts to force or to seduce them from the Church of their enlightened choice, and from their possession and enjoyment of British religious liberty. In addition it is to be more than feared that unless in arrangements for national education by the Legislature, or, failing that, in our Church organisations, some wisely-devised and practicable plan be adopted by which to counteract and abate the evils complained of, many, if not the majority, of the children of our villages will be prejudiced against all evangelical efforts for their benefit; will be enslaved in errors alike destructive of their true welfare, and of their English spirit and sympathies; by errors which will poison their manliness and good sense at the fountain; and which will more than imperil their loyalty to the Throne and to the Constitution of these realms. A large proportion of the struggle with Popery will take place in our villages, in not a few of which distinctive Popish doctrines are systematically inculcated and Popish practices openly observed. The following is an extract from a tract, the first of a series, for children, written by the rector of a Somerset parish, and published at Oxford:—Text, 'Suffer the little children to come unto me.' The writer told them that when they were christened or baptized they were brought to Jesus, 'just as truly as the children of whom St. Mark tells us'; and that when they 'seemed to be touched and held in the arms of an earthly priest,' they really were 'held in the arms of Jesus.' Then the writer went on to say 'they might always come in holy communion into the presence of Christ Himself and speak to Him. Whenever there is holy communion, Jesus Himself is present at the altar, just as really as He was present on earth when the little children were brought to Him. You can only see a little bread and wine; but that bread and wine really is the body and blood of Jesus. So when you see the bread and wine, you see Jesus, and can speak to Him. Let me try to make this a little plainer. Suppose you saw your father working in the field; he might be a good way off, and his face turned away, so that you could not really see any part of your father, but only his clothes. Still, if any one asked you, you would say, "I see father"; because you would know that he was in those clothes which alone your eyes could see. And so in the holy communion, although you could only see the bread and wine, you would know your Lord is there, because of your faith in His Word.' The identity of Anglican and Popish teaching has recently been conclusively shown, and the dishonesty of Anglican Ritualism contemptuously exposed in sermons by a Roman Catholic dignitary."

THE OLD CATHOLIC CONGRESS AT COLOGNE.

A meeting preliminary to the formal opening of the congress took place on Thursday evening. The president of the Cologne Committee and chairman of the meeting, Ober-Regierungsrath Wülffing (says the correspondent of the *Pall Mall Gazette*) welcomed the assembly, pointed out the progress of the movement in the course of the past year, and noticed the presence of the Archbishop of Utrecht (Jansenist), and of the Bishops of Lincoln, Ely, Maryland, and of representatives also of other confessions. The Bishop of Lincoln addressed the meeting in French. He dwelt on the points in which the Anglican Church agrees with the Roman Catholic Church, and concluded with the hope that the time will come when we shall be again on the foundation of faith—"one shepherd and one flock." The Bishops of Maryland, of Ely, and again the Bishop of Lincoln, expressed themselves in the same sense in English. They said that for some time past prayers had been offered in their churches for the congress, and the Bishop of Lincoln concluded his second speech with the wish that the time might soon come when we shall be able to pray not only for, but with one another. The rector of the St. Petersburg Clerical Academy, the superior priest Janyschew, delivered an eloquent speech in German, stating that in the liturgy of the Russian Church prayers are offered for the union of all Christian churches on the basis of Christian truth. The Archbishop of Utrecht spoke in Dutch. Dr. Rose, of New York, expressed the hope that the Old Catholic movement may spread in America, and stated that many German Catholics there look with great interest on the struggle of their co-religionists at home. An English clergyman, Mr. Langdon, of Florence, spoke of the sympathies which the Old Catholic movement finds in Italy. Professor Schulte expressed the wish that the union existing in the present meeting might prevail also at the coming conferences. The meeting was then informed that the Dean of Westminster had just arrived, and that Dr. Döllinger would arrive on the following day.

The congress was opened on Friday (says the same correspondent whose report we follow), with Divine service at the Gürzenich. About 400 delegates were present. Professor Schulte, of Prague, was elected chairman of the congress, and dwelt at considerable length on the development of Old Catholicism, and on the necessity of arriving at an organisation. The Old Catholics, he said, had not left the Church, but were forced out of it by the Vatican innovations. The ground on which they place themselves is that of positive Christianity, and whoever does not profess Christianity, as it is contained in the Scriptures and laid down by the seven Œcumenical Councils of the Church, cannot be regarded as a Catholic and as an active member of their Church. These remarks the speaker made, as he said, to meet the calumnies of the Jesuits and Ultramontanes, who pretend that the Old Catholics want no positive Christianity. The secretaries were then elected, and three cheers were given for Archbishop Loos, of Utrecht, whose address, delivered in Dutch, was translated by one of the delegates into German. The Bishop of Lincoln spoke first in French, and next read a Latin address of greeting to the Old Catholics, which the chairman declared to be of great value for the coming deliberations. These commenced now, and bore at first on the organisation of the cure of souls and Old Catholic relations to other creeds. Professor Reusch explained fourteen paragraphs containing a kind of canonical law and pastoral instruction adapted to the present state of need. When coming to Section 8 he said, in reference to the question of priestly celibacy, that the principle is to be maintained, that changes in the discipline of the Church can be effected only by the authoritative organ, answering to the spirit of the Church, but not by any single individual. Section 14 related to the performance of episcopal functions by Dutch and Armenian bishops, and the reporter stated that the Archbishop of Utrecht would consecrate as German Old-Catholic priests two young men who have made their theological studies at Bonn. Sections 1 to 7 were adopted, while Section 8 was amended.

At the afternoon meeting about 420 delegates were present. Superior Priest Janyschew, of St. Petersburg, expressed his satisfaction that the congress had pronounced for the maintenance of the faith and constitution of the old Church. Pointing out the principal differences between the Greek and Latin Churches, he rendered justice to the rights of nationalities even within the Church. He explained the true significance of genuine œcumenical councils, and exhorted to the scientific examination of Christian truth in the interest of union. The chairman replied, and expressed as the warmest desire of the congress the reunion with their German evangelical brethren, and the cessation of religious divisions in Germany. Sections 9 to 11 were adopted. Section 12 gave rise to a debate in which Döllinger, who was received with enthusiastic applause, took part. Sections 13 and 14 were then also adopted. The chairman now brought in a motion for appointing a committee of seven members, among them at least three theologians and two canons, to prepare the election of a bishop. In the debate that followed some were for fixing now the time of this election; however, the majority were not for doing so at present. The seven members of the committee were designated Friedrich, Hasenclever, Michelis, Maassen, Reusch, Schulte, and Wülffing. This committee was also charged with elaborating provisional congregational statutes, with answering all inquiries as to the care of souls and congregational organisation; and with drawing up all communications to be addressed to the respective Governments in consequence of the resolutions of the congress.

The third meeting of the congress commenced on the 21st at nine in the morning. Professor Reinkens reported on the relations of the Old Catholics with the other Christian sects. The principal obstacles in the way of reunion were superstition, unbelief, indifference, and political expediency. Union cannot be uniformity; the national characteristics must be preserved. Union may be aimed at on the ground of the Holy Scriptures and the old œcumenical symbols of faith, interpreted according to the faith of the time of the undivided church. Not in the hierarchy, but in the hearts of the faithful, is to be sought the basis of union—there lies the difference between the efforts of the present and the past. In the Russian and Anglican Churches efforts for union have manifested themselves for the last ten years. With the representatives of these Churches the committee might enter into relations. Union is not an absorption of other Churches by that to which one belongs. Not the conversion of other creeds, but the coming to an understanding with them on the ground of Christian faith, must be aimed at. Every Church must acknowledge itself to be in need of reform. For the present only the preparation for union can be thought of. The committee proposed will enter at once into communications with the representatives of the sister churches present. A telegram just received from the clergy of Utrecht was read out. It congratulated the congress, and pointed out to it that the Archbishop of Utrecht enters to-day on the fourteenth year of the possession of his archiepiscopal see. The archbishop was cheered in a way such as only Teutonic lungs are capable of cheering. The Abbé Michaud, of Paris, now addressed the congress in German. He desired to have it stated that the union of the Churches must be effected on the ground of the first

seven genuine œcumenical councils. He also desired to know whether the French Old Catholics, not having any premises for holding Divine service, might not attend at the Greek-Oriental churches and there receive the sacraments. The chairman replied that the use of the Greek churches for Old-Catholic Divine service is unobjectionable, but that the receiving of the sacraments from the hands of Greek priests can be admitted only in case of inevitable necessity, not on principle, as the *communio in sacris* presupposes a union of the Churches not yet existing. The committee for preparing the reunion of the Christian sects was now elected. It is composed of Döllinger, Friedrich, Lanzen, Reusch, Reinkens, Lutterbeck, Michelis, Schulte, Rottels, and Abbé Michaud. Appellationsgerichtsrath Rottels reported on the rights of the Old Catholics. His leading principle is that the so-called Old Catholics are not a new confession requiring recognition, but that they are the real Catholic Church, with the right to all the Church's rights. To assert these rights they must restore the clerical organisation, and have bishops at their head. The Governments must not only refuse to recognise the Vatican decrees, but acknowledge the Old Catholics as members of the Catholic Church. The report was adopted with the amendment of the Bavarian Bezirksrichter Reuthner, that dotations for the Old Catholic parish priests shall be demanded from the State. The congress also adopted the motion of Appellationsgerichtsrath Petri and the Rev. Professor Friedrich, that the introduction of the obligatory civil marriage and the keeping of the civil registers by lay officials is absolutely necessary. Advocate Schmidt's motion that the Old Catholic congregations shall take legal steps to revindicate the Catholic Church property and foundations, was voted unanimously. It was now resolved that the directing committee of the Old Catholics is to have its seat alternately at Munich and Cologne, for the next year at Munich.

At the public meeting at half-past four p.m., the Right Rev. the Bishop of Ely addressed a very numerous audience, and after him a number of German orators, among them Huber and Michelis, spoke on the great task of Church reform on the basis of truth and Christian union throughout the world, for the accomplishment of which the congress had met.

On Sunday, the Rev. M. Thürlings celebrated High Mass at the Church of St. Pantaleon. As many people as the church could hold were present. The Archbishop of Utrecht occupied a seat in the choir. Dr. Tangermann preached on the aims of Old Catholicism and the movement for national union in Germany, even on the field of religion. The last meeting of the delegates was opened at noon. The chairman, Professor Schulte, said that reunion with the German Protestants was also desired. Till now, only the representatives of the Anglican and Russian Churches had been heard. A member of the German Protestant Church, Professor Bluntschli, of Heidelberg, would now speak. Professor Bluntschli then rose, and said that it was an act of courage on the part of the Old Catholic Committee to invite him, the president of the German Protestant Association, to the Congress. He knew that the Old Catholics and the German Protestants occupy different historic ground, and that the first are nearer to the Anglican and Russian than to the German Protestant Church. Great applause greeted the speaker when he pointed out pernicious consequences to Germany of the Thirty Years' War, provoked by the Jesuits, who would provoke a similar catastrophe again if they had the power. Germany has learned (said the speaker) that religious affairs are not to be settled by force, and that contrary opinions even on the most important religious questions must be allowed to stand together. The Germans will hold fast by the result of three centuries of history, the community created by literature and science, and the formation of a new, great, and mighty State. As to the praiseworthy Old Catholic endeavours for reunion, the speaker wished to make clear the point of view of the German Protestants. According to his opinion, a reunion on the ground of dogma is impossible. Among Protestants themselves it is not possible, and it is also not necessary. Also in reference to the constitution of the Church, a reunion is not possible. But in some things an understanding may be arrived at—in the rejection of the absolutism of Rome, the rejection of Jesuitism, and the greater regard for the lay members of congregations. Union is easiest with respect to morals and the conduct of life. The speaker dwelt on the friendly relations now existing between the Lutheran and Reformed congregations, formerly so hostile. The chief task is to reject the Church principle which has existed till now: the pretension of being in possession of the absolute truth, and the right to damn all those who do not believe in that truth. The Church must say now, "I am in possession of the truth, but I do not presume to be alone in possession of the truth. Every formulation of truth is only relative, not absolute." Thus, the Churches will be able to exercise hospitality towards one another, as the Old Catholics are now doing. The chairman expressed the thanks of the Congress to Professor Bluntschli for his open and manly statement; and communicated a letter from the Armenian Archbishop expressing regret at not being able to be present. He communicated also a very short registered letter received by the committee. It runs, "Be damned for all eternity." Three cheers were given for the Armenian patriarch who has resisted so valiantly the tyranny of Rome. On the motion of Professor Huber the formation of a central Old Catholic Committee at Cologne for the north of Germany, and of another at Munich for the south of Germany was resolved. Switzerland has already her own central committee, and to the Old Catholics of Austrian Hungary it was left to provide their own organisation. At one o'clock the chairman closed the deliberations, and the congress separated after giving, on the proposal of Professor Huber, a most hearty cheer for the chairman.

The last public meeting took place in the evening, and occupied over four hours. More than 4,000 persons were present.

SPEECHES OF THE FOREIGN VISITORS.

The following were the speeches delivered at the preliminary meeting referred to above. The Bishop of Maryland said :—

I come, a poor infirm man, under the pressure of the solicitude of hundreds of my brethren, to represent the earnest anxiety with which they are watching the wonderful origin and growth of this movement, for which hundreds and thousands of hearts in the Catholic Church in our country—which claims to be Catholic because she adheres to the truth of our Lord—are praying. They adhere with the brethren here to the truth in its simplicity, to the truth in its fulness, to the truth in its clearness, as our Lord gave it, and with which the Church was charged, to hand it down and to spread it through all mankind. Therefore they have had the deepest interest in this movement, and in the men whom God has raised up in His own good time to originate it. Hundreds of churches have had prayers in America during the past two weeks, in order that the blessing of God from on high might rest upon this meeting and its objects. (Cheers.) And it was to express this, and the sympathy of the American Churchmen for their brethren in Germany, that I was forced to come. (Cheers.)

The Bishop of Ely (Dr. Harold Browne) said :—

Forgive me if I speak in the English language. I would ask you to remember that the English tongue is closely related to the German tongue, and that we may consider ourselves therefore as closely related in blood, in ideas, and in affection. And I may venture to remind you that the English Church in olden times did great service to Germany in sending Wilfred the Great, more commonly called Saint Boniface, the great apostle of Germany; and I may also remind you that the Church of England now is the same Church as that which sent Saint Boniface to Germany. We think it to be still the same—the same Apostolic Church which it was then—with the same faith, with the same creeds, the same sacraments, the same bishops, the same priests, the same deacons; and therefore we hold that we have still the same sympathy with the Germans and the German Church which the English Church had with the Germans in the time of St. Boniface. And I may also venture to say that the whole people of England feel the deepest sympathy with the Germans in their present important struggle for faith and truth. (Cheers.) And we are English bishops whom you have done the great honour of asking to come here, coming to show our sympathy, and to assure you of our hearty desires, and with the prayer that this great movement may be blessed by Almighty God, to the preservation and to the further enlightenment of truth, and the faith, and the strengthening of the Church. (Cheers.) We feel very sure that on the one hand it is most important that we too should retain the true Catholic faith, and the true Catholic status of the Church, but at the same time that there should be an assertion of individual liberty, not of individual licence. We have the fullest belief that all the Old Catholics here assembled desire to continue in the unity of Catholic faith and of the Catholic Church, in the further struggle for full right and true Christian freedom. We think it to be a good omen that we meet together in this ancient city of Cologne—(cheers)—famous for many great men and many good deeds, and with which we feel great interest, from the fact that one whose writings are known and loved amongst us—Thomas à Kempis—laboured much in this city. We think that if the true spirit of Thomas à Kempis still prevails amongst us it will lead to a happy issue of this very great and most important movement. I must not venture to take up your time longer, but I can only assure you of my own gratitude for the honour which you have done me in asking me to come here, and of the earnest desire of myself and of my Church, and, I may add, of my country—earnest prayers and desire that you may all be led by the Holy Spirit of God, unto all truth, in all love, and in all unity; and if so, then I believe that though this may seem like, in some degree, a division, it will at last lead to greater and more enduring unity and peace. (Cheers.)

The Bishop of Lincoln (Dr. Wordsworth) said :—

With the permission of your honoured President, I request leave to add a very few words to those which have been spoken by my right reverend brethren. My right reverend brother, the Bishop of Maryland, has declared to you that prayers have been offered up from many churches in America for the blessing of God upon this holy and honourable cause. Permit me to say that in the diocese over which, by God's providence, I have been called to preside, namely, the diocese of Lincoln, there are no less than eight hundred churches, and about a thousand priests, all united under one bishop. And allow me to say that in the cathedral church of Lincoln next Sunday, according to the order which I have given, prayers will go up for this cause of yours to the Throne of Grace, and an order has been given likewise that in the eight hundred churches of the diocese there should be prayers for the blessing of God upon this sacred cause. (Cheers.) And I have taken the liberty, the great liberty, of mentioning this fact to you in order to show to you that we feel deep interest in the struggle in which you are engaged, in defence of the truth and in the contest against error and usurpation. In conclusion, let me add that I trust by the blessing of God it may come to pass, that we may not only be permitted to pray for you but to pray with you. (Great applause.) The time may come, I trust, when we may be all united with you in the same Church, in the same Scripture, in the same prayers, and in the same sacraments, and that having worshipped one God through one Divine Saviour, and by the inspiration of one spirit upon earth, we may afterwards, when this transitory life is over, be permitted to stand together with you and sing praises, for ever and ever, to the blessed and undivided Trinity in eternal glory as beatified spirits, before the Throne of Grace. (Great applause.)

At the meeting of the deputies next day (Friday) the Bishop of Lincoln delivered an address in Latin, considering it proper that he should speak in the language of the Old Catholic Church. He was listened to with great interest, and frequently applauded. The bishop, after expressing the pleasure he felt in meeting the members of the Congress, proceeded thus :—

Our fathers, who more than three hundred years ago laboured for the reformation of the Church, bore with fortitude the spoiling of their goods, contumelies, imprisonment, and death at the stake, at the hands of the partisans of the Roman Pontiff. They were crowned with martyrdom; they conquered by suffering; but they made no schism in the Catholic Church.

The bishop added, that they did not introduce any novelty into the Church of Christ, but restored what was ancient, corrected what was depraved, set aside what was superstitious, and amended what was corrupt. They truly were Old Catholics.

"Look," his lordship continued, "at our Liturgy, which is consentaneous with that of the Old Catholic Church." Referring to the objection that schism had arisen between the English Church and the Roman Pontiff, the bishop said that we had been excommunicated by the Pope because we were unwilling to be in communion with his errors, "but (he added) in excommunicating us the Pope, to that extent, excommunicated the Primitive Church. He excommunicated the Apostles—(cheers)—and if I may say so, he excommunicated Christ, and in excommunicating Christ he excommunicated himself. He cut himself off from the Catholic Church. Rome made a schism. We endure a schism." (Loud cheers.)

The bishop went on to add that he did not deny the character of a Church to the Church of Rome, in so far as it was in harmony with the Catholic and Primitive Church of Christ, and in so far as it retained the things of Christ. The baptism of Christ, even when administered by Judas, was a true baptism, and the Arian bishops, though heretical, were still bishops. The speaker proceeded to exhort the Old Catholics to submit to a schism, but not to create one; and not to be in too great hurry to institute new bishops, or to rashly invade the dioceses assigned to other bishops. They had not bishops yet, but they had priests. Let them restore the Primitive Church. Let them circulate the Sacred Scriptures in the vulgar tongue, so that they might be heard and read by all. Let them restore the ancient symbols of the Church, preach the Gospel, provide for the pure and unmutilated and uncorrupted sacraments of Christ. If they did this, Christ in His own time would raise up bishops among them, and in the meantime He would not impute to them the lack of an episcopacy. The bishop then exhorted them to imitate the example of the Apostle Paul in appealing to Cæsar. If they were in reality Old Catholics, Cæsar would recognise them. He did not see how Cæsar could recognise two Pontifical Churches, two Churches of Trent, sharply conflicting one with the other, in one and the same region; and, if he might say so, the Pontifical and Tridentine had by logical consequence been converted into the Vatican Church. A Cæsar might naturally ask, why if they were pontifical they did not acknowledge the Pope? Why they resisted him? Why they rebelled against all the bishops of the Pope? But if they were truly Old Catholics, and appealed from the Pope to God, from the Roman court and Vatican council to Christ, the Apostles and the Primitive Church, Cæsar could not but recognise them as the most faithful and active vindicators of his anthority, and the most efficacious defenders of the royal dignity against its present enemies and disturbers of the State, who were assailants of their country, ready to cast down all Divine and human laws to be trampled under the feet of the Roman Pontiff. The bishop concluded an eloquent speech amid loud cheers, by saying that if things did not take this desirable course they might count upon recognition as confessors and martyrs from all who love and venerate God, and on the blessing from Heaven which awaits those who in this age of declining piety have opened to all the unity in truth.

The President, Dr. Von Schulte, in thanking the English bishops for their speeches, said that the Old Catholics could not agree to every point therein contained.

DEAN STANLEY AND THE "OLD CATHOLICS."

The following letter has been addressed to Professor Huber, of Munich, by the Dean of Westminster, in answer to an invitation to attend the meeting of the "Old Catholics" :—

In the hope that I shall be able to be present, I venture to trouble you with a few words which may explain beforehand the grounds of my sympathy with the movement.

I consider that it represents the combination of two ideas—each necessary for the healthy development of all churches at this time; especially necessary for the churches to which you and we respectively belong.

The first is the paramount duty of maintaining publicly the truths and the reforms which many acknowledge in secret without respect of persons or popular prejudices, and also of endeavouring to bring the worship, the teaching, and the practice of the Church into conformity with that higher aspect of Christianity which Divine Providence has brought home to us by the experience of history, by the spirit of science, by the increased knowledge of the Bible

and spread of knowledge, and by the growth of morality and civilisation. In these respects England has already owed much to Protestant Germany; and, if your movement advances, we hope that it may have much to learn from Catholic Germany also.

The second is the consciousness that this amelioration of Churches can best be accomplished, not by deserting them and so leaving them a prey to indifference or fanaticism, not by founding new sects which will probably become narrower than the Churches we may have left, but by developing whatever germs of good and true are to be found in the national institutions which already exist.

This is the peculiarity, as I understand it, which rightly distinguishes the leaders of the "Old Catholics" from the great Reformers of the sixteenth century and the pious founders of sects in the seventeenth. In our own age there is, it seems to me, no alternative open to educated minds, except either to stand altogether aloof from all existing ecclesiastical organisations, or else for each well wisher to his Church to work within it and for it.

This difficult, but, I would hope, not impossible, task, is what the Liberal Catholics seem to be attempting in Germany and elsewhere. This is what Liberal Churchmen desire to achieve in the Churches of Great Britain.

Such is the double ground on which I welcome this movement, in the hope that out of it may grow (if I may use words spoken by the illustrious Dollinger some years ago), "a union, not in the form of an immediate mechanical combination of separate confessions, not a mere absorption of one Church by the other, but a process of purification for all, a common yearning of each, with the help of the other, to free itself from its own defects and one-sidedness, and to fill up the gaps of its religious and ecclesiastical life. Out of His communion of thought, out of "His Truce of God," out of His brotherly love, may there emerge at last (when, under the influence of a gentler air, the icy crust of sectarian differences thaws and melts away) a higher unity, which shall embrace the whole field of historical and also of religious truth, such as every true patriot and Christian songs to see accomplished.

The following are the resolutions which have been adopted by the congress. They are divided under several classifications. 1. Those relating to pastoral organisation. 2. Those relating to the question of the reuniting of the separated Christian Churches. 3. Those relating to the rights of the Old Catholics as against the Governments. The resolutions adopted relating to "Old Catholic pastoral organisation, and the relation of the Old Catholics to other confessions," were as follows:—

The congress declares its adherence to the following paragraphs, which attach to the declaration of the Munich Whitsuntide Assembly and the resolutions of the Munich Congress in 1871:—

1. Those priests who have been suspended or excommunicated because of their fidelity to their religion, are qualified to exercise all pastoral functions; not only can they validly administer the means of grace employed by the Church, but they are permitted so to do in consideration of the conditions of our need caused by the Vatican bishops and clergy, and in cases of necessity must consider themselves as bound to administer them.

2. That regulation, unknown to the ancient Church, resting only on positive legislation, that every priest requires, before administering the sacrament enjoining penance, the approbation of the bishop, cannot, in our present need, be considered as binding.

3. Further, the restrictions of the pastoral activity, resting on the diocesan classification, cannot be considered, under the existing state of things, as binding.

4. Wherever the necessity is felt, the Catholics who have remained true to the old faith are justified in organising a regular pastorate, by the appointment of a priest. Under the present circumstances such a priest can, even without institution, and in spite of the prohibition of the bishop fallen from the old faith, perform all pastoral functions.

5. In so far as the observation of the liturgical ordinances is not possible—for instance, as regards the solemnisation of the mass on the consecrated altar, the consecration of Church utensils and garments—the same are not obligatory, since the validity of the liturgical act does not depend upon such things; and according to the formal right, these ordinances may be disregarded.

6. When a Catholic Church cannot be procured for the celebration of Divine service, an Evangelical one, or another edifice, may unhesitatingly be made use of.

7. The traditional liturgical usages are to be retained as nearly as possible. The use of the German language in the administration of the sacraments and other churchly acts—for instance, interment—is justified to the extent in which it is or was, by regular usage, in various dioceses. Wherever it appears desirable, a suitable address to the persons present at baptism, interment, &c., may be delivered.

8. The carrying out of reform in the department of discipline and worship remains for the future. For the present a wholesome and unquestionably justifiable reform will be attained by the abolition of surplice fees, stipends for the mass, and the avoidance of the nuisance and out-growths of the system of indulgences, the veneration of the saints, the scapulary, medallions, &c.

9. It is also a wholesome reform, that in the sermons of our clergy all declamations on religioso-political questions of the day, as well as bitterness against the members of other faiths, be avoided. While the priests make the great truths of the Gospel the principal subjects of their preachings and instructions, they will at the same time promote true Christian and Catholic feeling, and pave the way for agreement among the members of the various confessions.

10. It depends on local necessities and circumstances whether the performance of spiritual functions, and the holding of Divine service be restricted to special cases, or whether a regular pastorate, under a priest and elders, is to be established. When the latter is done, everything is to be avoided which would call up the appearance of a separation from the Catholic Church, or could become prejudicial to the rights of the existing community, to the Church, and the Church property.

11. For the attainment of greater unity, and to prevent possible errors of judgment, the local committees are recommended to report in detail to the central committee regarding the intended pastoral organisation.

12. In regard to the churchly validity of the celebration of marriage, with respect to the security of the secular validity of the same, special propositions are reserved. The following is to be remarked:—*a*. According to prevailing ecclesiastical laws the declaration of consent on the part of the Catholic bride and bridegroom must take place before the competent priest and two witnesses; and consequently, wherever an Old Catholic congregation is organised, this must take place before the priest of the same, or a person duly empowered by him. *b*. If the priest has fallen from the Catholic faith by acknowledging the Vatican innovations, the declaration of consent before two witnesses, also the so-called civil marriage, is sufficient to establish the validity of the marriage. In this case, however, the Catholic bridal couple should, in order not to be deprived of the usual benediction of the Church on the union, repair to the priest of a neighbouring Old Catholic congregation, or be married by another priest.

13. For those hindrances to marriage which rest on positive ecclesiastical law, and from which it is customary to receive dispensation, it is not necessary, under the present circumstances, to desire an Episcopal or Papal dispensation. They are only so far binding on the conscience according as reasons do not exist which would materially justify the dispensation.

14. In connection with a resolution adopted in Munich, that so long as we do not possess in Germany a bishop acknowledging the Old Catholic faith, it is permitted to apply to foreign bishops, especially to the bishops of the Utrecht Church and Armenian Church, to perform Episcopal functions, especially the administration of the confirmation, and for the ordination of suitable candidates for the priesthood; in connection, further, with that resolution, we maintain the right to establish a regular episcopal jurisdiction—that worthy men be chosen by the priests and the representatives of the congregations, who have remained true to the Old Catholic faith, as bishops, to be consecrated by an orthodox (O.C.) bishop; and that he shall first of all perform the Episcopal functions in the manner of the missionary bishops of the ancient Church.

15. The congress elects a committee of seven members, of whom three shall be theologians, two canonists, and two laymen. They shall take all preparatory measures for the election of bishops, having to determine:—(*a*) The proper time for election, the Episcopal residence, the bishop's dotation, and his relations to the Government and to the congregations. (*b*) The date of election, and to call together the electoral assembly. (*c*) The order in the election, with the proviso, that all priests belonging to us, and, according to the size of the community, one or two delegates from every congregation, as well as the members of the committee, be considered as electors. (*d*) To take the necessary steps in regard to the consecration and the relations with the Government.

The names of the members of the committee selected are:—Professor Friedrich, Professor Hasenklee, Professor Maasen, Professor Michelis, Professor Reusch, Professor von Schulte, and Herr Wülffing. The following resolutions were adopted at the second meeting of the Assembly of Deputies, and relate to the question of the reunion of the Christian Churches:—

The congress reiterates the expression of a hope for a reunion of the now divided Christian confessions, as contained in the Munich programmes of Whitsuntide and September, 1871. It expresses the wish that the theologians of all confessions may direct their attention to this point, and elects a committee, to which the commission is given—

1. To put itself into communication with the already existing (or those in course of formation) societies for the Removal of Churchly Schism.

2. To make and induce scientific examination, in regard to the existing differences, and to show the possibility of their removal; and to promote the publication of the results of these examinations in theological scientific works and journals.

3. To promote by means of popular writings and essays the knowledge of the doctrines, usages, and condition of the separated churches and confessions; the proper appreciation of the existing points of unity and difference, and to awaken and to maintain in wider circles the understanding of, and interest in, this desirable approach.

The Congress passed, further, the following resolutions respecting the rights of the Old Catholics as against the State and the Vatican Catholics:—

The Congress confidently trusts and expects that the Governments of the German and Austrian States, as well as that of Switzerland, will take a firm and clear position in the present religious troubles; accordingly, not only that they will uphold the declaration contained in official decrees, "That no legal efficacy is to be attached to the Vatican decrees of the 18th of July, 1870;" but also will give practical realisation to the difference—which was the basis of this declaration—between the Catholic Church, legally and historically founded, and as such recognised by the State on the one side, and on the other, the Ultramontane-Romish Church, constituted by those decrees, and devoid of every dogmatic and historical basis; this practical realisation to be attained in that they (the Governments): (*a*) Consider the Catholics holding fast to the Old Catholic Church, and who repudiate the Vatican decrees as an innovation, as members of the Church recognised by the State, and as such to be protected. (*b*) On the other hand, that they consider the bishops who have adopted the Vatican innovation—and their organs—as deprived of every jurisdiction over the Old Catholics, who without this are declared in the Vatican decrees as not belonging to the New Catholic sect.

That, as a necessary consequence from these two paragraphs:—

1. After the election of bishops, on the basis of an electoral ordinance to be adopted by the congress, and after their consecration, to recognise them as bishops of the Catholic Church, and accordingly:—1. To consider them as endowed with the same competency over the Old Catholic communities as belongs to Catholic bishops according to the existing laws. 2. To grant to the elected bishops dotations from the State Treasury. 3. To consider the Old Catholic priests as entitled to appointment to the livings under the patronage of the State, and to the institutions of the State, and to grant to them dotations from the funds of the State. 4. To consider, for the present, an Old Catholic bishop, though residing in another State, as legitimatised for the exercise of episcopal jurisdiction. 5. To receive from the elected bishops the oath of loyalty. And will further recognise:—

2. The priests chosen by the Old Catholic communities are to be considered as priests competent to perform all acts with legal efficacy to which the State attributes civil effects, in especial to the celebration of marriage and the keeping of the civil register, according to usage, or to the laws of the State.

3. The general introduction of the obligatory civil marriage, and the surrender of the civil register to civil officials, are declared by the congress to be urgently necessary.

4. The Old Catholic communities are, as such, by reason of the recognition of the Catholic Church in the State, and without an especial granting of corporative rights being necessary, juristic persons, legitimated subjects, to whom is admitted the exercise of those rights which the law of the State permits to religious communities, or which belong to them, according to ecclesiastical law.

5. The Old Catholics are not bound to contribute to the ecclesiastical objects of the New Catholics.

6. The Old Catholic communities are urgently recommended to strive for the repossession of the property of the Catholic Church, by administrative and legal proceedings.

7. The Old Catholics have the unqualified right to demand the joint use of all churches consecrated to the Catholic service, since the same are consecrated to the Catholic worship, whether we assume that the church belongs to itself, or adopt the theory that the end would justify us in demanding it, or whether, according to the law of the land, the religious community is the possessor, since the apostasy of the one cannot rob the other of its rights.

8. The Old Catholics retain all rights to the other Church properties, livings, schools, &c.

9. The Old Catholics have retained the claim to demand sums granted by the budget for Catholic worship and instruction.

10. For the carrying out of points 5 to 7 the Old Catholic Central Committee for each country will enter into an understanding with the State.

These resolutions embrace the substance of what has been accomplished by the Old Catholic delegates.

CHURCH AND STATE IN GERMANY.

The official correspondence between the Emperor of Germany and Prince Bismarck on the one hand, and the Bishop of Ermeland on the other, on the subject of the bishop's non-appearance at the recent centenary festival at Marienburg, has been published. On the 22nd of last month the bishop addressed a letter to the Emperor, with regard to his attendance at Marienburg. The Emperor, in reply, requested the bishop to state that he was willing to obey the laws of the land to their fullest extent. On the 5th instant the Bishop of Ermeland addressed a second letter to the Emperor, in which the prelate acknowledges the unlimited sovereignty of the secular authorities in so far as the affairs of the State are concerned; but, on the other hand, declares that in matters of faith the revelation of the Almighty is the sole and incontrevertible law, and that on that point he can only bow to the authority of the Church.

The letter of Prince Bismarck, in his capacity as official counsellor to the Emperor, considers the bishop's reception by the Emperor only compatible with the dignity of the Crown when every doubt of the bishop's acknowledging the authority of the laws of the country should have been removed, and if he consequently would acknowledge to the Emperor that in pronouncing excommunication without the previous knowledge of the Government he had contravened the law of the land. On the 11th inst., the bishop informed the Emperor that the Imperial Chancellor's missive was at variance with the previous letter from the Emperor, and would prevent his taking part in the Marienburg solemnities. Prince Bismarck, in a final letter, dated the 16th inst., points out that the bishop has added considerations and reservations to his declaration of the 5th inst. which render tha real tenour of that declaration doubtful. The Imperial Chancellor remarks that he had called for an acknowledgment of the fact that the bishop erred against the laws, and that the bishop has not responded to this call.

The Prussian Government show a manifest desire to help the new ecclesiastical movement. It is some time since M. Falck decreed the total exemption of "Old Catholics" from church-rates and tithes to infalliblist incumbencies. And now the German papers record a further concession on the part of the Prussian Government which places the "Old Catholic" faith legally on the same footing as the two great recognised Churches—namely, by acknowledging the binding force of its ministers' acts. The principle is expressed in a series of injunctions to various officials, political and ecclesiastical, requiring infalliblist priests to enter births, marriages, &c., solemnised by their "Old Catholic" colleagues in the parish books, on the request of those clergymen. Also, the right of meeting in consecrated places without special police permission has been granted, which is in fact to admit the community to equality with the infalliblist and Protestant churches. Other sects—for instance, the "Free Religious Community"—are allowed to meet under the political, and not, at the "Old Catholics," under the ecclesiastical law.

ELECTORS AND DISESTABLISHMENT.—Signs are thickening that at the next general election Dis-

establishment will be a chief if not *the* chief question of the Liberal programme. Mr. Hughes's reception at Frome evinced that soundness on that point is a cardinal creed with not a few of the rank-and-file of Liberalism. From Carnarvonshire symptoms that support of Mr. Miall's motion is a crucical test of what is required in a Liberal representative, are also forthcoming in respect to another M.P. of the same name—Mr. W. Bulkeley Hughes. Welsh electors are almost all in complete accord with the Liberation movement, and naturally those of the Carnarvon boroughs feel themselves not quite *en rapport* with their present member who did not support the motion for inquiry. They are therefore preparing a requisition to elicit his views on the subject, to the end that if they give no promise of greater harmony with the feeling of the constituency in future, a more suitable representative may at the first opportunity be selected. Thus, it is evident electors are strongly alive to the importance of the subject, and when once the feeling becomes general it will be idle for members or candidates to ignore it. If they cannot conscientiously keep abreast of the times they must fall out, and let some one more vigorously disposed give effect to the views held by the elective body.

WHEN TO EXPECT A GENERAL SYNOD.—The Diocesan Synod of Brechin have had under consideration the desire, stated to be very general throughout the Church, for a general synod to revise and readjust certain of the canons, and for the settlement of various other questions. An animated discussion as to the desirability of this took place, and ultimately Dean Thom moved that they memorialise the College of Bishops, praying them to delay the calling of such a synod until the minds of the faithful were in a more settled condition. The motion being carried, it is evident that if the prayer is acceded to, the general synod may be expected to meet some time about the Greek Calends. What with the Bennett and Purchas judgments; the MacDonnell and Kempe imbroglio; the Athanasian controversy; and Broad, Low, Intermediate, and High Church differences—there seems little reason to anticipate that the minds of the faithful will be quite equable for many a long day. The homogeneity of Churchdom is such that though questions in dispute are definitely settled, time after time, some Donnybrook spirit is sure to refuse to accept the situation, and the whole battle has to be fought over again; often with the same eventual result. Nor do the signs of the times bode that within the Establishment all will be peace for the future. A thousand hints are in the air, that unless so-and-so is done, or this and that undone, there will be trouble in the camp; so that what with one thing or the other, the horizon betides that if faithful minds have not been exercised sufficiently in the past, the time to come will not allow them to stagnate. Altogether, it must be admitted that the Brechin Synod were very happy—not to say canny—in their motion for shelving the general synod to that very very indefinite period when the minds of the faithful will be in a more settled condition.

CHURCH DEFENCE AND REFORM.—Unlike the Bishop of St. Asaph, Dr. Barry, Canon of Worcester, is a believer in Church defence, and last week, in the Kidderminster Music-hall, delivered himself of his ideas on the subject. Said the rev. Doctor, with a beautiful ambiguity, "Church reform and Church defence were both necessities, and while reform was the best means of defence, defence was essential to any true reform," which is certainly a most ingenious way of mystifying the subject, and making it as clear as mud. How the defence of the anomalies permeating the whole system of the Establishment is to eventuate in their reform, is a paradox it is only given to a Principal of King's College to unravel. The intellect of Kidderminster must indeed be of a high order if the force of the proposition was at once evident, though, to be sure, the burgesses, who at one time chose Mr. Lowe for their representative, afterwards regaling him with brickbats, may be expected to be harder headed than the average. However, Dr. Barry afterwards strove to explain his explanation. Church defence does not mean merely a defence of its property, privileges, or dignity, but also "a defence of the true position of the Church as a national Church, embodying national Christianity, and having a spiritual leadership for the good of the nation." Really a very pretty way of putting things, only, unfortunately, the Church, though miscalled national, is repudiated by over half the nation. The national Christianity supposed to be embodied therein is in many instances very queer Christianity indeed, and even declared unchristian by not a few within its borders, while the spiritual leadership for the nation's good is an airy figment, seeing that hardly two bishops think alike, and what is frowned at in one diocese is the pathway to favour in another, so that it is impossible to decide on what that spiritual leadership, of which Dr. Barry thinks so highly, is composed. As to reform, however, the rev. canon was a little clearer, summing it up that it "implied continuity of life and principle, but modification of detail and letter." After which, the report says, he went on to specify various respects in which he thought the Church might be better adapted to the times, which, in truth, it is sadly in need of. Altogether, Dr. Barry's contribution to the hydra-headed subject is not likely to result in any startling changes, and when Churchmen reflect on the views of the Bishop of St. Asaph and then on those of the Canon of Worcester, they may be forgiven if they remain inert, for "Who shall decide, when doctors disagree?" a course of precedure which is, however, open to the objection that—

When ill indeed,
E'en dismissing the doctor don't *always* succeed.

And all those who feel the pulse of the Establishment are agreed on at least one point, that "ill indeed" is none too strong a description of her case.

The *Western Morning News* says that Canon Mitchell, of St. George's Church, Taunton, has received an Anglican clergyman and his wife into the Romish Church,

The Dublin *Evening Post* states that the Roman Catholic bishops were to assemble yesterday (Tuesday) in Maynooth, and that the "vital question of education" will engage their attention. The immediate publication of a manifesto is expected.

THE DISESTABLISHMENT MOVEMENT.—Mr. Mason Jones, who has only recently recovered from a long and serious illness, is about to deliver a series of speeches in all the leading towns on the "Disestablishment and Disendowment of the English Church." The first meeting on the subject will be held in the Free-trade Hall, on Tuesday evening, October 8th; Mr. Jacob Bright, M.P., in the chair. —*Manchester Examiner.*

THE ATHANASIAN CREED.—We are informed, on good authority, that several serious and weighty expostulations against any tampering with the Athanasian Creed have been recently addressed to Archbishop Tait, from several of the oldest, most revered, and most eminent of the colonial prelates—in two cases with the sanction of the bishops of a whole province; in others, with the active support and sympathy of the diocesan chapters. It is said that, in due course, the documents conveying these expostulations will be published.—*Church Times.*

MR. MIALL'S MOTION NEXT SESSION.—In the course of a speech at Mold, Mr. Osborne Morgan, M.P., made an interesting announcement. Mr. Miall, he stated, had done him the honour of requesting him to second the motion with respect to the State Church next session. It is appropriate that a Welsh member, and a Liberal who has for many years taken a prominent part in securing religious equality, should occupy this position, and we may be confident that Mr. Morgan will discharge his important duty with eloquence and ability. It is well, too, that the seconder of Mr. Miall's motion should be a Churchman and the son of a clergyman, because it will help to destroy the impression that Disestablishment is peculiarly a Dissenters' question. Some of the best men in the Church support it, and to confound opposition to establishment with opposition to the Church is to commit a mistake for which there is no excuse, or to make a mean and dishonest use of a vulgar error for the purpose of discrediting one's opponents.—*Oswestry Advertiser.*

DR. NEWMAN AND THE VATICAN.—"A Catholic Layman" writes to the *Times*:—"The English public, which, in spite of difference of belief, has such a high opinion of Dr. Newman and forms such a just estimate of his power, will be surprised to learn that his recent letters, instead of being welcomed as a powerful and opportune defence of the Pope's infallibility, as rightly understood, have been very coldly received by the small but influential faction which convulsively attempts not only to narrow Catholic liberty, but to impart its own peculiar bias to the great body of English Catholics. One of the peculiarities of this clique is a singular jealousy of Dr. Newman's silent and involuntary influence, and which shows itself in the absurd attempt to 'suppress him' by silence. Consequently one of the Catholic papers known to be under influences adverse to Dr. Newman actually passes over his letters, which have been discussed during the week all over England, without a word of comment, and treats his eloquent and powerful defence of Papal infallibility as if it were an event of no higher importance than a sermon of Dr. Manning's."

THE SWISS GOVERNMENT AND THE POPE.—The Swiss Government is proceeding rigorously against M. Mermillod, the recently appointed Bishop of Geneva. As that gentleman persisted in accounting himself a bishop according to the Pope's appointment, contrary to the Swiss laws and constitution, which require the conjunction of the authority of the State as well as the Pope, the Council of State has decreed his removal from his bishopric (*in partibus infidelium*) of Hebron. Not only will the civil power not recognise the new bishopric of Geneva, but it declines to allow the exercise of any episcopal functions by virtue of a fictitious bishopric. Accordingly, the Council of State prohibits M. Mermillod from exercising episcopal functions within Swiss territory, and all the curés of the canton are warned against any recognition of him in his assumed episcopal character. As the Government of the canton is acting in conformity with the Federal Council of Berne, whose advice and consent were previously obtained, the Swiss authorities have thus taken up an attitude of decided antagonism to the Holy See. A telegram says that the affair is making a great stir, but no disturbances have occurred. Many pamphlets and articles have been issued, and songs on the subject are being distributed.

CHRISTIAN UNION IN THE COLONIES.—At the meeting of the Episcopal Synod at Adelaide, Bishop Short thus introduced the subject of Christian union:—"A strong yearning for closer fellowship in the Gospel has unmistakably manifested itself among the various reformed communions. We have seen, for instance, prelates of our own church in Scotland ministering in the churches of the Presbyterian Establishment; and amid the graves or the covenanters around the Grey Friars' Church in Edinburgh, the Dean of Westminster has preached. . . . The growing fellowship amongst the Presbyterian bodies, whether Scottish, English, of Irish; whether Baptist, Congregational, or Methodist in denomination, has not escaped my notice. By interchange of pulpits, by fellowship in prayer, by holy communion cementing an evangelical alliance, by joining together in their various church solemnities and charitable institutions, standing side by side on the platform, their original principles of separation seem to have retired into the background, and their specialities of dogmatic opinion or church order practically reduced to comparative insignificance. Whereto they have attained they walk by the same rule. Surely the Church of England may learn a valuable lesson from these their brethren after the common faith."

CALIFORNIAN CHURCHES AND CHINESE CONVERTS.—The Rev. W. C. Pond, of the Third Congregational Church in San Francisco, has (says the *Christian Union* of New York) been driven from his pastorate by the opposition to his stand for the admission of Chinese converts to his church. The hostile party at last professed to concede the point, but turned its warfare upon himself, and he, to end the strife, offered his resignation, which the church, by advice of a council, accepted. Mr. Pond is the California correspondent of the *Christian Union*, and our readers will remember his plain, faithful, and moderate articles (written at our special request) upon the Chinese in California, and the duty of the Christians toward them. He has suffered in a good cause, and we give him our heartiest sympathy—pained and mortified that in any Christian church, above all in one of the old New England faith, there should have been such bigotry. The Chinese converts were to have had six months' probation, and they are said to have given "good evidence"; but the final action in regard to them is not reported. What will be done with them? We say with the *Independent*:—"That church will be watched, that the Christian public may learn whether those men, who have driven off a faithful and successful pastor really because he believed in the Christian principle that God made of one blood all nations of men, were earnest in assuring the council that they had 'no disposition to exclude the Chinese from membership here.'"

DIOCESAN CONFERENCES.—The Bishop of Gloucester and Bristol has convened a conference of the clergy and laity of his diocese, to be held next month at three places in the diocese—viz., Gloucester, Bristol, and Circencester. The special subjects to be discussed at these conferences are—(1) the best mode of carrying out elementary education in its religious and general respects; and (2) the best mode of improving the discipline and practical working of the Church. The Bishop of Norwich will hold conferences of clergy and laity on October 23rd and 24th at Norwich, on the 25th at King's Lynn, on the 30th at Ipswich, and on the 31st at Halesworth. The subjects will be—(1), "Church reform and Church Defence and their mutual relation;" (2), "The position and duty of the Church in reference to the instruction and examination of elementary schools and training colleges in religious knowledge." The Bishop of Peterborough will hold a conference of clergy and laity at the Town-hall, Northampton, on Thursday and Friday, October 3rd and 4th. On Thursday the Bishop will deliver an address, and the conference will then proceed the subject of Church legislation with especial reference to the Occasional Services Bill and the Burials Bill. On Friday the subjects will be "Church Defence" and the "Reform of Diocesan Synods." The Bishop of Oxford intends holding a diocesan conference at Christchurch on Thursday, October 3rd.

IRISH CATHOLICS AND THE PAPACY.—The Dublin correspondent of the *Pall Mall Gazette* says that on Friday afternoon, unexpectedly, and in a very private way, the members of the League of St. Sebastian met in the Gresham Hotel, Dublin, under the presidency of Captain d'Arcy, of the Pontifical Zouaves. There were several priests present, but no laymen of any note. Not more than forty persons appeared to have attended. It was stated that Lord Granard, Lord Archibald Douglass, the Roman Catholic Bishop of Southwark, Mr. Callan, M.P., and Lord Walter Kerr have joined the movement, which has now its organ in the press.—*The Crusader.* The immediate object was, it is said in a report which was read, to increase the number of members in Ireland, and to prepare an organisation

powerful enough to afford material help for the overthrow of the Italian monarchy and the temporal restoration of the Pope. It was stated that the abandonment of the public meeting was owing to a communication from Cardinal Cullen received at the last moment. A council was elected of fifty active and ten honorary members, five of the latter to be resident in Ireland and five in England. Resolutions which condemned the "Piedmontese" Government were moved by a priest of the Jesuit order, named Delany, late chaplain of the Pontifical Zouaves. It was stated that the League of St. Sebastian now exists in Belgium, France, Holland and Canada.

DO MISSIONS PAY?—In the August number of the *Foreign Missionary*, the organ of the American Presbyterian Church, the question is considered at large, do missions pay? It is shown that they do pay, by reason of (1) their commercial value, (2) their incidental advantages, (3) their direct success. Under the third head some statements are so summary that we can present them. The writer begins with the Presbyterian Church, and then considers others:—"The foreign field for the past ten years has yielded more converts in proportion to the labour expended than the home field—

The number added to the Presbyterian Church in the United States in 1870 on profession of faith, compared with the whole membership, was ...	6 per cent.
The gain of foreign missions as a whole	12 "
The gain of Presbyterian missions in India	16 "
The gain of Presbyterian missions in Eastern Turkey ...	18 "
The gain of Presbyterian missions in China	25 "

This statement shows a heavy preponderance in favour of conversions on the foreign field. In the Sandwich Islands alone 'the number of persons received into Church fellowship on profession of faith is more than equal to the present population over four years of age, amounting in all to 55,300, or on an average about 1,400 to each ordained missionary.' The number received into twenty churches in the twenty-six years following 1837 was 49,713, which is an annual average of about 1,900." Taking a more general and comprehensive view of the whole field, the following statements are made:—"To compute the results of modern missions is simply impossible. Figures cannot express them, nor are they visible to the human eye. But it is interesting to know that outside the bounds of Christendom there are *four thousand* centres of Christian work and Gospel teaching, 2,500 congregations, 273,000 communicants, and 1,350,000 nominal Christians. The Rev. Dr. Mullens, corresponding secretary of the London Missionary Society, says:—'In more than *three hundred* islands of Eastern and Southern Polynesia the Gospel has swept heathenism entirely away. The missionaries of the four great societies (English) have gathered 400,000 people under Christian influence, of whom a quarter of a million are living, and 50,000 of these are communicants.' Similar statements are made by Dr. Butler in his work on the land of Veda:—'Not much less than 300,000 Christian converts in communities having renounced heathenism, and numbering 1,151,721, testify to the eminent success of Christian missions. Over 31,000 Christian labourers are to-day in the field of the world. More than 626,000 youth are in Christian schools. In India and Burmah there are 7,480 missionaries, native preachers, and catechists; nearly 3,000 stations and out-stations; 70,857 communicants; 137,326 youth in schools; and 6,584 pious boys being educated for a life of Christian labour.'"

Religious and Denominational News.

OPEN-AIR MISSION.—The last open-air service at the Royal Exchange for the present season, will be held next Sunday, at three o'clock. Mr. Orsman's Golden-lane Choral Class will lead the singing, and the Rev. W. Grigsby, Rev. G. W. McCree, and others, will preach.

CHURCH ASSEMBLIES.—The Church Congress meets at Leeds on Tuesday, October 8th, and three following days. The autumnal session of the Baptist Union will take place the same week at Manchester, Dr. Thomas, of Pontypool, presiding. It commences on the 9th, and will last two days. The meetings of the Congregational Union will be held at Nottingham in the following week, on Tuesday, October 14th, and three following days. The chair will be occupied by Dr. Kennedy, of Stepney.

NEW CHURCH TO PERPETUATE THE INSTITUTIONS OF SURREY CHAPEL.—We understand that Mr. Henry Paull, of Manchester and London, has been appointed architect. Having invited a limited competition, with remuneration to each of four architects, and reserving full liberty of action, the committee were unable to agree in their choice, and sought the aid of Sir Gilbert Scott, who, while declining the work himself, gave such recommendations in relation to the special circumstances of the case, that the above decision was unanimously arrived at.

DEWSBURY.—A recognition service in connection with the settlement of the Rev. A. A. Ramsey (late of Adelphi Chapel, London), as minister of Trinity Church, Dewsbury, was held on Tuesday evening, 10th inst. Tea was served in the schoolroom to a large company; and the public service, subsequently conducted in the church, was very numerously attended. The Rev. A. Mines, B.A., of Heckmondike, presided: and the Revs. W. Tyler, of London; R. Bruce, M.A., of Huddersfield; H. Sturt, J. Collier, E. Scott, &c., of Dewsbury, with Mark Oldroyd and Simon Crawshaw, deacons of the church, took part in the proceedings, which were of an interesting and profitable character.

FRAMPTON COTTERELL.—The memorial stone of a new Baptist chapel was laid at Frampton Cotterell, on Wednesday, by Christopher Goodwin, Esq., of Bristol. Prayer was offered by the Revs. J. Brown, Baptist, of Chipping Sodbury, and J. Morris, of Brunswick Chapel, Bristol. The Rev. W. M. Howell, pastor of the church, referred to the erection of the old chapel upwards of seventy years ago, and to the pleasing change that had taken place since that period, up to the present, and all through the influence of the glorious Gospel. A tea-meeting took place in the old chapel, at which nearly 400 persons were present. The public meeting was presided over by Frederick Wills, Esq., of Clevedon, who, after the reading of the Scriptures and prayer, gave an address in which he expressed his anxious desire that souls might be brought to the Saviour that night. He then went on to refer to the old chapel in which they were met as having a history, and said he remembered many of the great and good men of the past preaching within its walls, Rowland Hill and Matthew Wilks being of their number. Addresses were also given by the Revs. J. Morris, D. Griffith, J. Brown, C. Eynon, and F. Thomas.

LONDON MISSIONARY SOCIERY.—The anniversary meeting of the Bristol auxiliary to the London Missionary Society was held last week. On Wednesday morning the annual meeting was held in Highbury Chapel, Cotham, over which Mr. Mr. F. Wills (of Clevedon) presided. The report referred in feeling terms to the death of Mr. H. O. Wills, who up to the time of his decease held the office of treasurer, but stated that the eldest son of that gentleman had consented to hold that office in the room of his lamented parent. The financial statement of the auxiliary showed that the annual income had amounted to 3,169*l.*, which was more than 800*l.* in advance of any previous year. The meeting was addressed by the Revs. J. Macfarlane, J. S. Moffat, J. Baker, T. G. Horton, &c. On Thursday morning the public breakfast took place in Brunswick Schoolroom, under the presidency of the Rev. L. H. Byrnes. Interesting speeches were made by the Revs. F. Wilkinson, W. Robinson, M. Wilks, and W. Braden. The adjourned public meeting was held on Friday evening in Colston Hall, under the presidency of Mr. M. Whitwell, who compared the reception of returned missionaries by the British public to the spectacle that was witnessed in Berlin a few months ago, when the victorious army returned from the French campaign. The Christian Church sent forth her soldiers not to destroy lives but to save them. When those soldiers of the Cross returned to their native shores should they not honour them for their work's sake, and give them a hearty welcome? (Hear, hear.) The Rev. P. Rutherford moved the first resolution as follows:—

That this meeting, rejoicing in the recent tidings of the safety of Dr. Livingstone, who was so long an honoured missionary of the London Missionary Society, would record an earnest hope and prayer that the labours of the heroic traveller will tend to hasten the complete destruction of African slavery, and will greatly further the triumph of Christianity in the civilisation of many tribes, and the salvation of multitudes of souls.

The rev. gentleman, in a long and earnest address, said calculations had been made throughout the United Presbyterian Churches in Scotland in aid of the London Missionary Society, in regard to its work in New Guinea. Speaking of slavery, he traced its origin to human cupidity. When he thought what Christian merchants had done to keep down African civilisation and culture, in sending out "fire-water," muskets, and whips for the backs of the poor slaves, he felt ashamed of their common Christianity. Let Christian merchants cease from such practices, and the down-trodden African people would believe that English Protestantism was in earnest and desired to save them. (Hear, hear.) The Rev. J. S. Moffat seconded the resolution in a highly interesting speech, in which he dwelt upon African life and African travelling. He came there that night as an African, having been born there and lived the greater part of his life in that country, and having travelled over many thousands of miles there. Remarking how inaccessible the country was, he said those who visited it felt a strange fascination to go onward and open up the country, and that went to explain how it was Dr. Livingstone was unwilling to leave it. He described in vivid language the degraded condition in which he found the tribes among whom he was sent to labour, and pointed out the signs of progress which presented themselves. Mr. Moffat resumed his seat amid prolonged applause. The Rev. F. Wilkinson supported the resolution, and gave an interesting account of the work of the society in Travancore, in Southern India. The resolution having been put to the meeting and carried, the Rev. J. Macfarlane proposed a resolution pledging the meeting to warmly support the London Missionary Society in its resolution to press forward the evangelistic work in New Guinea. This resolution was seconded and unanimously adopted.

DEVONPORT.—PRESENTATION TO THE REV. DR. STOCK.—On Wednesday evening, Sept. 18, a meeting of the congregation of Morice-square Chapel, and of many of the friends of the Rev. Dr. Stock, was held in that place of worship to formally bid farewell to the rev. gentleman, and to present him with a testimonial. The proceedings opened with a public tea, which was attended by about 400 persons. The meeting was presided over by R. C. Serpell, Esq., J.P., and amongst those present were the Revs. Professor Charlton, W. Currie, W. Andrews, R. Lewis, Dr. Wilson, &c. The meeting having been opened with singing and prayer, the chairman said they were met that night upon one of those occasions which in the course of life sometimes occurred, and which produced mingled feelings of joy and regret. Dr. Stock had been with them for upwards of fifteen years, and he must have been endeared greatly to those who worshipped in that chapel. It was in God's providence that he was going away, and they therefore knew that there was wisdom in it. They ought to rejoice that a larger sphere of labour was open to him, and let them hope that he might even be more useful in his new sphere than he had been in the one which he was about to leave. They wished him God speed, and should be happy to hear that success attended his labours in the place where he was about to go. The Rev. W. Currie (Independent) echoed the sentiments of the last speaker, and said that Dr. Stock was well known as an honourable and able opponent in the world of both religious and political argument, and it had ever been a pleasure to him to enter into all humane and Christian work in the neighbourhood. Professor Charlton, M.A. (Independent), then addressed the meeting. In the course of his remarks he observed that he trusted the seed of truth which Dr. Stock had been sowing, and the fruits of which he had not perhaps fully seen, would spring up hereafter. Referring to the fact that Dr. Stock was about to return to a place where he had already ministered, he remarked that it spoke "volumes" in favour of the high character of that gentleman, and of the estimation in which he was held by old and valued friends. It was a sterling testimony to his worth as a Christian and a minister of the Gospel. The chairman stated that he had received letters from the Mayor of Devonport (J. May, Esq.), Mr. Mark Tucker, senior deacon of the church, Mr. Peter Adams, and from the Revs. C. Wilson, M.A. (Independent), J. Aldis, J. P. Haddy, Joseph Wood (Presbyterian), and J. Heath (Moravian), expressing their regret at being unable to attend the meeting. Mr. Serpell then read the following address from the congregation:—

TO THE REV. JOHN STOCK, LL.D.

Dear Sir,—The members of the church and congregation worshipping in Morice-square Chapel, with many other friends in the Three Towns and neighbourhood, desire to convey to you their kindly expressions of personal esteem, and their approval of your marked devotion to every good work for the benefit of the locality; and especially their appreciation of your ministry for the salvation of souls, during your residence of nearly sixteen years among them. In the providence of God you are recalled to the scene of your former labours; your friends regard with satisfaction, under the circumstances, the fact that your previous charge should thus, in their happy remembrances of former seasons, and in their loving esteem, invite you to retake their spiritual oversight in the Lord. They cannot, however, forbear expressing deep regret at the causes which have rendered this step necessary—namely, the lack of means at Morice-square adequately to supply your temporal needs. And whilst your numerous friends here will thus be deprived of your personal oversight and the benefit of your constant devotion, they will still have in your absence, as they feel assured, your sympathy and counsel, whenever sought, in time of trial and difficulty. They have endeavoured to show their best wishes for yourself and family in as practical a manner as possible. By the generous aid of friends outside the circle of Morice-square, they have been enabled to get together the contents of this purse, amounting to 86*l.* 10s., as a slight acknowledgment of the many services rendered by you, of which they beg your kind acceptance. And, dear sir, their most fervent prayers accompany this gift for the future prosperity of yourself, Mrs. Stock, and family, and that your ministry may be richly blest in the sphere of labour you are shortly about to enter on. Signed, on behalf of all the friends and contributors, by

W. HARVEY,
J. CANN.
WM. H. GILL.
W. POUND.
R. C. SERPELL.

The testimonial, which consisted of a purse containing 86*l.* 10s. (10s. 6d. of which was contributed by the Bible class), was then handed to the rev. gentleman. Dr. Stock responded in suitable terms, alluding with much feeling to the fact that the larger proportion of the subscriptions were from friends outside his own church and denomination, and even persons with whom he had had hard political conflicts. They would, he said, still be fellow-workers, though in different localities. He then expressed his great regret at leaving a church, where he hoped much good had been done. They had been able to repair and enlarge their chapel, erect new school premises, and the members of the church had more than doubled since he came amongst them. After some reference to his return to Salendine Nook, where he had spent nine years of his pastoral life, Dr. Stock gave the meeting some Christian counsel, and sat down amid hearty and continued applause. After some further proceedings, the meeting was brought to a close with singing and prayer.

The death of the celebrated philosopher, Ludwig Feuerbach, is mentioned in the German newspapers. It occurred recently at his house at Rechenberg, near Nuremberg.

Correspondence.

COOLIE IMMIGRATION INTO JAMAICA.

To the Editor of the Nonconformist.

SIR,—It is seldom that Jamaica has enjoyed such peace and prosperity as she is now experiencing under the able and impartial Government of Sir J. P. Grant The official reports presented to the Colonial Secretary, the published accounts of imports and exports, and the united testimony of missionaries of all denominations, alike show that, while the masses of the people are contented and industrious, the merchant and planter are prosperous. Under these circumstances, it seems a pity that anything should be done or attempted calculated to interfere with such an unusual state of things. Yet, if the wishes of a large number of influential planters are acceded to, the time is not far distant when the masses of the people will be compelled to meet and protest against the infliction of a great wrong. The history of immigration to Jamaica is a record of cruelty, blood, and injustice. Madeira, Ireland, and some of the agricultural counties of England, have sent thousands of victims whose bones now manure the soil of that beautiful island. For some years past India has been the country whence these semi-slaves have been obtained. For many years—I think at least twenty—the whole of the immigration expenses were paid out of the general revenue of the island. Subsequently, through agitation, and by the persistent efforts of the Anti-Slavery Society, this injustice was got rid of, and for several years the expense of coolie immigration has been borne by an export duty on sugar and rum. The planters, however, now complain that this is unjust towards them; though, as the immigrants are brought entirely for their benefit, it is difficult to see wherein the injustice lies. An attempt is now being made to throw a large portion of the expense of bringing coolies from India again upon the public revenue. What makes the matter serious is the report generally credited that Sir J. P. Grant favours the proposition. It may be asked, How is it that, with fewer estates in cultivation than at the advent of freedom, and with a population rapidly increasing, immigrants are so constantly needed? The reply agreed in by all parties is, that the natives of the country are constantly withdrawing their labour from the large properties to become cultivators on their own account. If, however, another question should be put—and to get out the whole truth such a question should be put—What is the reason why a people with such strong local attachments should leave the properties on which they or their parents were born? I reply, because of the unjust treatment which they received soon after freedom, and because of the determination ever evinced by the planter that a negro shall not earn more than one shilling per day. The leaving of the properties, therefore, to work for himself or elsewhere, is strictly a question of wages; and I hold that, under these circumstances, it will be highly unjust to compel the labourer, through the general revenue to which he is the largest contributor, to pay for the introduction of Indian immigrants to supplant him in the labour market. We all know that, if such a proposition were made in England at the present time, while all are more or less suffering through strikes, it would be held up to ridicule. But why should British subjects in the colonies, because unable to take their own part, be treated differently from those residing at home? I appeal to all lovers of justice and fair play, of whatever class, to prevent the planters of Jamaica from carrying out a scheme so fraught with injustice, and so calculated to disturb the peace of the colony? With the hope that I shall secure your able advocacy on behalf of the helpless, I am,

Your obedient servant,

J. E. HENDERSON,

Thirty years Baptist Missionary in Jamaica.

Sept. 25, 1872.

PUBLIC MEN ON PUBLIC AFFAIRS.

Mr. Jones-Parry, M.P. for Carnarvonshire, has been addressing in the Welsh language (a novelty even in Wales) meetings of his constituents in the upper parts of the county, at Pen-y-groes, Waenfawr, and Llanberis. At the meeting at the latter place, the Rev. Henry Allon, D.D., Canonbury, who is staying at Llanberis, spoke in support of the Liberal cause. Mr. Jones-Parry said he was proud that he represented a Welsh constituency, and felt yet prouder of his position, because his constituents voted for him according to their convictions against potent influence, and despite considerable oppression. He hoped he had, considering this, served them faithfully. Referring to the work of the past session, he deprecated the 25th clause of the Elementary Education Act, because it gave power to pay fees for the education of poor children in denominational schools. This was contrary to his principles, and he looked upon it as unjust and opposed to religious freedom, which was his motto during the election of 1868; and he hoped to fight under this banner as long as he lived. (Loud applause.) He had voted for the abolition of the 25th clause, but the other side was too strong, and his party were defeated; however, they hoped to be more successful on the next occasion—they would try, at all events, and try hard too. (Cheers.) An Education Act for Scotland had been passed last session, and next session they hoped to be able to pass a similar bill for Ireland. He had voted for the disestablishment of the English Church—(a Voice: "And the Welsh Church also")—yes, and the Welsh Church as well, for they were one and the same. (Laughter.) They did not expect to succeed, because the subject was not yet ripe; but he thought he would vote to show his side. (Applause.) Disestablishment would come, and the sooner it came the better. (Cheers.) Although he was himself a Churchman, he believed that it was fair and just that every Church should stand on its own footing—if not able to do so it was not worthy to be called a Church. This year he voted for Mr. Miall's motion with a view of inquiring into the revenues of the Established Church, but the motion was negatived by a large majority. He believed then, and continued to believe, about Church property, there was something Churchmen disliked to be made known, else why did they oppose an investigation into that property? (Applause.) His dear friend, Mr. Osborne Morgan, would second Mr. Miall's motion next year; and he (Mr. Jones-Parry) would be happy to be present to vote for it. (Applause.) Through the ballot an end had been made of oppression and undue influence. This county was now in the hands of the electors, and it would remain in their hands. Now, he felt that the great majority of those electors were Liberals. The voters for the county numbered a little over 4,000, and of this number, he believed, not more than 400 were Tories by conviction, if so many. The Liberals at the last election had struggled manfully against oppression and the weight and influence of Tory magnates, and they conquered. After that gallant struggle it would be a disgrace for them to lose the day under the ballot. (Loud cheers.) The majority he had at the last election was 146; next time it should be at least 2,000. If he were alive they would find him again ready to come forward, and, if need be, to stand a contest. (Loud cheers.) Votes of confidence and approbation were passed with unanimity at the three meetings.

Mr. R. Davies, the member for Anglesey, speaking at the dinner of the Anglesey and Carnarvonshire Agricultural Society, said he was extremely glad to see his farmer friends look so cheerful, in spite of the gloomy prospects prevailing. There must be great anxiety among tenant farmers. The injury done to the grain crops by the heavy rains, the return of the potato disease, the prevalence of the foot-and-mouth disease, together with the high price of labour, formed a gloomy catalogue which the advance in the prices of cattle and produce could scarcely counterbalance. When there were added to all this the heavy and numerous rates which rested upon land generally, they could not but feel that the farmers' proverbial inclination to grumble had now some excuse. He wished he had a pleasant tale to tell them about Parliament having made some provision for lightening their burdens by the reduction of taxation; but the experience of Parliamentary life was something like that of private life, and it was found very difficult to secure wise and solid retrenchment. Government had, however, led them to hope that next session consideration would be given to what, for lack of a better term, he would call the "equalisation of local taxation." Equalisation might mean an increase of rates for him and others, but there could be no doubt the farmers would benefit by property now partially or entirely exempt from local taxation being brought to share in burdens which rest so heavily upon agriculturalists and owners of real estate. At the same time, this equalisation would not reduce the cause of heavy rates; the burden would be still the same, only the shoulders would be more numerous to carry it.

At the annual dinner of the Milton and Broughton Agricultural Society, Mr. R. Assheton Cross, M.P. for South-West Lancashire, presided. Mr. Cross alluded to the question of labour and wages. He considered that the working man had as much right to take his labour to the dearest market as the employer had of taking his merchandise where he could obtain the best price for it; but the working man should also remember that although he might have more money passing through his hands, he would have much more to pay for the necessaries of life, and at the end of the year he would very likely find that he was nothing nearly so well off as when he was in receipt of much smaller wages. He (Mr. Cross) believed that if wages kept as high as they were now they would all have to economise labour as much as possible. The farmer would have to use machines wherever practicable, and where this could not be done, and where the farmer found manual labour too expensive, he would change the nature of his crops. He (Mr. Cross) was not sure that he did not already observe a tendency in this direction. He thought they were growing less corn than previously, and turning their attention more to grazing.

Mr. Winterbotham addressed his constituents at Stroud on Monday evening. He contended that the present Ministry had passed more measures which were acceptable to the Liberal party than any other Ministry before them, and that the legislation of the last four years entitled both the Parliament and the Ministry to the nation's gratitude. The hon. gentleman said he objected to a certain portion of the Education Act, and he objected to it still, and he had never changed his mind; but he could not lose sight—nor did he lose sight before it passed—of the numerous boons that that Act was now bringing about. Turning to the new Licensing Act, Mr. Winterbotham defended the early closing provisions. He had never, he said, been in favour of the Permissive Bill, but always in favour of perfect freedom in reasonable indulgence; but he was not for that unreasonable indulgence which degraded a rational creature into a beast, and made them blush for their fellow-men when they saw them. The Act would be a great boon to the mass of the people, and he was sure they would find it to be such. He did not claim it as a credit to the Liberal party, for he was happy to think every wise and good man in the House had helped to pass it, and there was no man with a head on his shoulders and a heart in his breast but would feel thankful that the means for beastly degradation had been diminished. He was thankful to say that the Act came from the Home Office. He was not ashamed of it, and those who passed it were entitled to the gratitude of the country. The publicans were necessarily under restrictions, but he believed the Act would strengthen the hands of every honest, well-meaning publican who wished to carry on his business in a proper way, and would shut up ultimately only the bad sort of houses.

Mr. Newdegate, Mr. Bromley Davenport, and Mr. Wellesley Peel were present at an agricultural dinner at Warwick on Tuesday. Mr. Newdegate admitted that the agricultural labourers had legitimate grounds for demanding an increase of wages, and regretted that the farmers had not anticipated the agitation. He counselled them not to retaliate on labourers during the coming winter for demanding additional and even unreasonable wages, and held retaliation was only justifiable when necessary for self-defence. Mr. Newdegate also spoke approvingly of the Speaker's suggestion to his labourers. Mr. Bromley Davenport held that landlords, farmers, and labourers might safely be left to settle their own affairs, and disapproved the suggestions made to his labourers by the Speaker. Only a one-sided view was taken of the question; they heard much of farmers' profits, but nothing was said about their losses. Mr. Wellesley Peel did not approve the Speaker's suggestion, and approved rather Sir Baldwin Leighton's proposal of giving labourers a personal interest in their work.

Mr. Thomas Hughes addressed a crowded meeting of his constituents at Frome on Tuesday. There was much noise and clamour throughout the proceedings. The hon. gentleman, after speaking of some of the measures of last session, dealt with an objection made by some of his constituents to his views with regard to co-operative associations. Mr. Hughes said he held those views long before he sought to represent Frome, and his supporters ought to have been well acquainted with the fact. Co-operation was calculated to do more for the working classes than any other movement. His views on the disestablishment question had, he said, been distasteful to another important part of his constituents, the Nonconformists, who were the strength of the Liberal cause in Frome. As an Englishman and a Radical he would be doing wrong to vote for disestablishment, for throughout the country Christian worship was free to every one, was forced upon no one, and had been so for a thousand years. Although it was desirable that electors and representatives should be of the same opinion on vital questions, yet, as the subject of disestablishment was not prominent, he felt he could still well represent the constituency. At this point the meeting became so uproarious that the chairman declared it dissolved, and the room was cleared by the police. [Relative to this meeting, the *Spectator* says:—"The insinuation that it was the Dissenters who got up the disturbance which brought Mr. Hughes's speech to his constituents to an untimely end was evidently apocryphal, as Dissenters of the rowdy class are not a known species, and indeed Dissenters always listen, though when their turn comes they may sometimes scold. As a matter of fact the disturbance was traceable to a very natural and normal cause of disturbance—drink. But Mr. Hughes had already said all he had to say, both on co-operation and on disestablishment, before the noisy faction prevailed, and the whole annoyance was due to a deliberate circulation of private handbills among the lower section of labourers, encouraging them to assert the right to drink after eleven o'clock at night, and of course to hiss Mr. Hughes for his support of the Licensing Bill. There were four leading Nonconformist ministers behind Mr. Hughes; nor did they blame him personally at all for his consistently liberal support of the Establishment, though of course they did not concur in his view. The uproar was one contrived not to support the complete disestablishment of the Church, but to oppose the partial disestablishment of beer."]

THE AGRICULTURAL LABOURERS.

An address by President Arch, of the National Labourers' Union, has been published, in which he replies to "a tissue of misrepresentations and subterfuges" by members of Parliament at agricultural dinners. Mr. Arch contends that the union is not calculated to excite a bad feeling, and is suited to agriculture, as it has no hard-and-fast rules, but submits its demands to arbitration; its object being the elevation and independence of the labourer. The outcry against agitators is all cavil, as the poor, down-trodden serfs could never have organised a union successfully if left to themselves. He denied that the Union was Republican or Communistic; its claims were merely for just wages, proper house accommodation, and a garden in which a man might turn his handicraft to his own advantage in leisure

moments. He thought instead of dukes, bishops, and squires leaguing themselves together to denounce the movement, they ought to help it, for he was certain that, if vested interests might suffer, the national prosperity would be advanced greatly by this agitation in raising the social status of an important industrial class of the community.

There was a harvest home celebration at Wilton on Thursday, when the labourers on the Pembroke estate were entertained by the Earl of Pembroke. The noble Earl, in reply to the toast of his health, said:—"There is a report about now in this county, whether true or not I do not know, that in the course of the next year or so the Wiltshire people will follow the example of many others, and that there will be a general strike throughout the county. I cannot say whether it be true or not, but I believe it to be so, and therefore I wish to say a few words about strikes; and in the first place, people must not forget that there is a great law, as regular and unbreakable as that which causes the sun to rise in the morning and to set in the evening, which decrees that labour shall be paid exactly what it is worth, and no combination among the working people for a strike on one side, and no combination among the masters on the other, can alter or break it in the long run. I will give you an instance of this. Supposing men who are paid 10s. a week strike for 15s.—generally, I mean—and that there is a large strike over the country, the thing that happens is this—they get 15s. a week; but there is a corresponding law which will not be broken: there is a corresponding rise in the necessaries of life, and, at the same time, a decrease in the demand for labour, owing to its being so dear. The consequence is that, although they get 15s., they really have less than they had in old times, and this England will find out in a year or two. I have one word more to say, which applies not so much to strikes in general, but to strikes in a county like this in particular. It does not apply so much to manufacturing populations, because there the feeling between the employer and employed is much less strong than it is between us. With us, you know as well as I do how much depends upon the goodwill between the landlord, the farmers, and the working men; if by any misfortune such a regular strike were to take place throughout the county, if a bad feeling should spring up between the landlords, the tenants, and the working men, you would find what a bitter difference it would make. I have spoken thus to you with more freedom because I believe that, if a strike took place, there is not a man out of the whole number present who would join it. I hope you will pardon me if I have said anything unpleasant or anything you do not like. What I have said I have said simply because I have the interest of the working people at heart just as much as the people above them; and I therefore give you, with more heartiness than I have done before, 'The health of the labourers, with three times three.'"

On Thursday there was an open-air meeting of agricultural labourers at Dorchester, Mr. Smith, of Whitechurch, presiding. About 1,000 labourers and others were present. The county now comprises 132 branches of the union, through whose aid efforts are being made to send 500 labourers to the manufacturing districts of the North. A donation of 20*l.* from the Amalgamated Engineers of London was announced. One of the speakers in indignant terms denied the allegation that the Union had ordered its members to burn down the ricks of the masters. Last week a rick of barley, value 150*l.*, was destroyed by an incendiary in Dorset.

A largely-attended meeting of labouring men was held on Tuesday night in the Market-place at Newark, Notts, to consider the interests of the labouring classes. The Rev. S. Robinson, the Unitarian minister of the town, presided, and among the speakers were Mrs. Josephine Butler, Mr. George Potter, Professor Beesley, Mr. Mitchell, &c. A letter was read from Mr. P. A. Taylor, M.P., advising the labourers to be satisfied with nothing short of the franchise, and urging them, as the only means of obtaining this, to be true to each other and join their union, "so that they may defy dukes who seek to bind them hand and foot at the feet of their employers, and bishops who dare to preach physical force." There was also a letter from Mr. Miall, M.P., in which he said:—"You are quite right, I think, in objecting to any mixing up of the main question before you—if I understand it aright—with other questions of political or politico-ecclesiastical importance, and in confining yourselves to the social side of the movement." Mrs. Josephine Butler spoke as follows:—

In the year 1846, I can recollect my father giving an account to his children of the distress then prevailing among the agricultural labourers; he read to us accounts in the newspapers of the misery of the agricultural populations of some parts of England, of meetings held at nights on commons and moors, where bands of poorly-clad men discoursed to each other on their common wrongs, and on the possibility of obtaining something better than starvation wages by migration and all other lawful means—poor unlettered men, reading papers they had written by the light of single tallow candles, and after they dispersed returning each to his home, where his family, men and women, young and old, were huddled together in one wretched sleeping room, and where the children scrambled with the pigs for food. I wish it could be said that this is a picture of the past, and not of the present also. Mr. James Fraser, now Bishop of Manchester, who was appointed by Government to report on the state of Norfolk, Suffolk, Essex, Sussex, and Gloucester, wrote in his report of 1868, concerning the labourers' cottages:—"It is a hideous picture; it is impossible to exaggerate the ill effects of the present state of things in every aspect—physical, social, economical, moral, and intellectual." I hope you will pardon me for speaking of my father, for there is one thing I am coming to he used to labour to impress on all around him, and that is, the necessity of independence and self-reliance. He had no liking for that kind of patronising kindness of the master to his servant, or the rich to the poor, which is opposed to a spirit of manly self-reliance. He came of an independent race himself, and he desired to see the poorest labourer in the fields hold up his head as independently as himself—vote as he thinks fit, and worship God as his conscience leads him. He held in abhorrence the system of supplementing inadequate wages from the poor-rates, and believed that as long as the workhouse was the appointed refuge of the labourer in hard times, he could never see the improvement he hoped to see in that class. What man among you would not rather be made comfortable by his own industry and thrift than by any kindly patronage of those who are above him in the social scale? It is true that to the end of time we must all be dependent on each other, all through society, for help, and comfort, and guidance, and well it is so; but the time is passed for the kind of dependence I am now alluding to. The time is passed when the starving labourer and his family must look up like a dog to the hand of his master for scraps, to fill up the deficiency in his wretched wages; for perquisites of every kind, the coal, the skim milk, and the cider or sour beer, the cider which I hope you are not cursed with in these parts. I hope the time is coming when both masters and men will think it a shame that such stuff as that, injurious alike to body and mind, to the health and to the character, should form a part of a respectable man's wages. But the last great change from feudalism to a more equitable relationship between masters and men is now at last beginning in the agricultural districts. Many things will disappear in the transition, some picturesqueness perhaps, and some things which landowners and farmers have been so long accustomed to that they have got to think them a kind of unalterable law of rural life. It is likely enough that there may be many errors and mistakes made by those whose minds have been depressed for generations by the long monotony of hopeless toil. We must not be surprised either if the sight of your efforts at self-emancipation should arouse anger, even a feeling of resentment, in the minds of some of your employers. But it will be worth while to bear with these in this transition, in order that you many hand down to your children a better heritage than you received, a heritage of greater independence, of freedom from grinding want, a heritage of hope, and not dull despair. Don't be perplexed by the multitude of utterances, the strife of tongues now warring concerning your new born efforts. Everybody is now talking about you. People of all classes have advice to offer you. I have just come from the Social Science Congress at Plymouth, where the agricultural labourers were very much the subject of discussion. There are among the upper classes no doubt some—many I hope—who take a very just view of their claims, but I must confess that on the whole, their talk impresses me with the idea that they would rather show you the way to better your condition than let you find it yourselves. There is a tendency to patronage, to say, "Let us do this and that for the labourers—let us give them so and so, and guide them to such and such an end." Now my view of the matter is that what those above you ought to do is merely to remove all restrictions which now hinder you from rising by your own unaided efforts, and then to let you alone. Perhaps you may not all agree with me. But my conviction is that no depressed class in society will now be effectually aided by the classes above them, and that nothing but self-help will avail. You must do the work yourselves, friends. Let the gentlefolk talk. You must act. And now, amongst all the other advice you get, I will venture to give you one piece of advice, and that is, to depend on yourselves under God, and upon your own combined exertions. What you want is freedom, freedom to rise in the social scale, freedom to walk along a clear path, on your own feet, with God for your guide. I have said what seems to me the duty and the wisdom of the upper classes is to remove all those hindrances which now crush upon you with their heavy weight, and make it impossible for you to get above the dead level where you now are. The greatest of those hindrances, to my mind, are the land laws. They are a nucleus of evil to England. The laws of land have been made for six hundred years past at the will of the great landowners, so that at the present day many a proprietor, who would fain see things in a more just and righteous state, cannot do what he would, because he was born to an inheritance of injustice—an injustice which he cannot at once overturn. The removal of this hindrance may not be so far off as we suppose. Things are changing fast. Meanwhile, I beg of you once more not to look to others to do for you the great work to which you are called, and do not be too ready to follow every leader who offers himself—listen to all they have to say, weigh the advice, but think for yourself. Your cause, your aim, is a just, a holy one. I pray you, every one of you, so far as you can, each and all, try that this just and holy cause be not spoiled by any acts of selfishness or rude impatience or violence. Yours is a cause which you can hold up day and night before the face of God, and cry to Him to bless it. He Himself will be your captain and leader in the work you have undertaken. It will be my earnest prayer that the blessing of heaven may rest upon your league. It is a mere truism to say that nothing can be done without union and combination; it will require a long pull, a strong pull, and a pull all together, before you can materially better you present condition; and, as I have said, no great reform was ever carried without some attendant confusion. Evil agencies will be at work in the midst of the good; the lives of some of you may have to be consumed away before you see the desire of your eyes fulfilled in any great degree. But we must be of good cheer. These difficulties are but the breakers on the bar, which must be crossed before we can launch out into smooth, deep waters—they are but the noise and dust of the wagon which brings the harvest home. There are women here, and my heart yearns over them. You must elevate the women if you wish to raise the character of your men. What the mothers are, the sons will be. These may seem to be vain words to those who have not the means of self-elevation. I know it, but a better time is coming, and you may do something soon. Respect yourselves, teach your daughters to respect themselves—the poor man's daughter learns to hold herself cheap. She is brought up in a home where retirement and purity are all but impossible—all men hold her cheap. In my city experience I have seen country girls driven like sheep, like lambs, to the great market of human lust, and trodden under foot as the dust of the street, despised by all. I have visited them when dying in workhouses, have seen grey-haired fathers from the plough come in and bow down their heads with sorrow. Your daughters, accustomed to loss of self-respect, fall an easy prey. But poverty, though an awful hindrance, does not necessarily make it impossible to retain honour and purity—hold to honour and purity, however poor, and while we labour to improve our present condition let us look onward. Think of the kingdom which is coming when the mountains shall bring peace to the people, and the little hills righteousness—when the nations shall not learn war any more, and the rod of the oppressor shall be broken. "He shall judge the poor of the people, He shall save the children of the needy." In that day fetters shall be broken, the wealthy and privileged will no longer claim to himself, to the exclusion of the poor man, the very air we breathe and the grass beneath our feet; none shall rejoice at another's sorrow; none shall hold advantage bought by the blood and tears of his fellow. (Applause.)

Mr. Banks then proposed three hearty cheers for Mrs. Butler, who had to leave the meeting to catch a train. The crowd responded; and Mrs. Butler then left the meeting amidst loud cheers.

The meeting resolved "That immediate steps ought to be taken for the improvement, socially and politically, of the agricultural and unskilled labourers of the country," and pledged itself to use every legal means for the promotion of Unionism among them. Resolutions were also adopted condemning the Criminal Law Amendment Act, the Game Laws, and the system of permitting soldiers to compete with labourers.

THE NEW LICENSING ACT.

The *bona fide* traveller question was again before the Clerkenwell police magistrate on Saturday. Two publicans on Highgate-hill were summoned for having their houses open and serving customers within the prohibited hours on Sunday. The men found in the houses were also summoned. It was proved that they had come out for a walk from various parts of London; and holding them to be in that sense travellers, the magistrate dismissed the summonses against both the publicans and their customers.

At the Clerkenwell Police-court, a man named Martin Owen was convicted under the Licensing Act of having been drunk and disorderly in a public-house in Ossulston-street, St. Pancras, and fined 10s., with the alternative of seven days' hard labour in the House of Correction.

Last week seventy-five applications were made to the licensing justices at Sheffield, under the 26th section of the Act, for orders exempting certain licensed victuallers and keepers of refreshment-houses from its provisions with respect to the closing of their premises during certain specified times. The magistrates refused compliance with any of the applications.

The Bath magistrates have fixed the hours of selling at from six till eleven on week-days, and half-past twelve till half-past two, and six till ten on Sundays. Many of the publicans have taken out six-day licences, thus abandoning the Sunday trade.

In Liverpool several of the large manufactories have been visited, and the vote of the persons employed has been obtained as to whether the public-houses should be allowed to remain open beyond the prohibited time. The opinion has been generally against such permission being granted. The same canvass has taken place in Birmingham, and in one manufactory, Messrs. Hind and Son, lamp-makers, out of one hundred workpeople ninety-six were against any extension of hours to the publican.

The magistrates of Oxford, where there have been disgraceful riots, have decided that the time of closing should be half-past eleven on week-days, and half-past ten on Sundays. The alteration, however, could not legally take effect until a month hence.

Yesterday, by authority of Colonel Henderson, Commissioner of Metropolitan Police, licences were granted to several taverns in the vicinity of the theatres in the Strand, which enables the houses to open for the accommodation of members of the theatrical profession, and for the audiences of places of amusement, between the hours of twelve midnight and one a.m., Sundays and Christmas-days excepted. This concession will probably be extended to houses situated near the other theatres and music-halls in the metropolis.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—On Wednesday the London School Board reassembled after the vacation, Lord Lawrence in the chair. The business transacted was not important. At a meeting of the Greenwich District Board of Works on Thursday, it was resolved not to pay a precept for £1,526 issued by the London School Board, as a protest against the alleged extravagant expenditure of that body. Several school board prosecutions came before the Westminster and Worship-street police-magistrates on Saturday. In no instance, however, was a penalty enforced, for in the majority of cases an adjournment took place to enable the parents to

comply with the provisions of the Elementary Education Act.

NOTTINGHAM.—A large meeting of ratepayers of Nottingham was held in the Mechanics' Hall on Thursday night, to protest against a proposal of the local school board to erect a board school at an estimated cost of £10,000. A resolution having been proposed and seconded, to the effect that there was now ample school accommodation in the town, Mr. Councillor Goldsmidt proposed an amendment, endorsing the measures contemplated by the school board, and considerable uproar ensued. Eventually the original resolution was carried. It was further resolved to memorialise the Education Department against the proposed scheme.

WRAYSBURY, BUCKS.—The first election of a school board in the county of Bucks took place on the 16th inst. in Wraysbury, a village a few miles from Windsor. Six gentlemen were nominated for the board, which is to be composed of five persons. Notwithstanding a systematic and very vigorous opposition, the Nonconformists were able to bring in both of their candidates—indeed one was at the head of the poll. An attempt was made prior to the nomination to save the village the expense, as well as the contention of an election, but the gentleman last on the poll refused to withdraw, and thus sustained a signal and well-merited defeat. The following are the names of the gentlemen nominated, and the votes they received. The first and the fourth were the Nonconformist candidates:—Buckland, 113; Anderson, 109; Rev. Henry West (vicar), 98; Doulton, 87; Ladelle, 86; Taylor, 62.

THE NATIONAL EDUCATION LEAGUE.—A meeting of the executive committee of the National Education League was held on Thursday at the offices in Birmingham. Mr. Chamberlain presided. Mr. Isaac Holden, of Keighley, was elected a member of the executive committee. The annual meetings of the League were fixed to be held on November 5, and it was announced that several well-known members of Parliament had promised to attend. A resolution was passed authorising the officers to prepare resolutions respecting the future Parliamentary action of the League to be submitted to the annual meeting. Preparations are being made for a vigorous electoral campaign in view of a general election, and it was resolved on Thursday that a special electoral fund of not less than 10,000*l.* should be raised.

Epitome of News.

The Queen on Saturday drove to Braemar in an open carriage drawn by four horses. There were heavy showers of sleet during the greater part of the evening, but Her Majesty continued her drive to the Linn of Dee. Her Majesty is expected to return to Windsor Castle about the 18th or 20th of November, and to spend Christmas at Osborne.

The Prince and Princess of Wales on Monday left Blair Athole for Abergeldie Castle. The weather was cold, a good deal of snow having fallen. Triumphal arches were erected at various places over the Dee, and the volunteers, together with the tenantry on the Abergeldie and Balmoral estates, turned out to welcome the royal party.

The Rev. D. Macgregor, of the Tron Church, Edinburgh, preached before the Queen in Crathie Church on Sunday.

The Prince and Princess of Wales have been the guests of the Duke of Athole. In Athole forest on Wednesday nearly 3,000 deer congregated in the Corries, in full view of the Royal party. The Prince shot a splendid stag, weighing fifteen stone five pounds. On Thursday the Prince and Princess held a *levée* at the Castle, when numerous presentations were made. At the close of the *levée* a ball was held. The Prince was dressed in full Highland costume, wearing a Royal Stuart tartan, and the gentlemen present wore kilts, the dances being all Highland. The Prince and Princess led off the first dance, and remained in the ballroom till a late hour.

On Saturday the Earl of March and Mr. Cameron of Lochiel, M.P., went north with Prince Arthur, who passed through Blair Athole *en route* for Mordon Castle, Fochabers. Despite the very unfavourable weather on Saturday, the Prince, with the Duke of Athole and others, went out deer-stalking in Glen Tilt. They were, however, disappointed, as a heavy mist came on, and there was also a considerable fall of snow.

His Royal Highness Prince Leopold will, it is stated, commence a course of study at Oxford in October term. It is also stated Prince Hassan's younger brothers will shortly enter at Oxford.

Lord Granville has left Balmoral Castle as the Minister in attendance upon the Queen, and has been succeeded by Mr. Goschen.

On Friday morning Mr. Gladstone and family, who were the guests of the Lord Provost of Glasgow at Hillfoot House on Thursday evening, left for Bannavie. Though the hour of their departure was 7.40 a.m., a considerable crowd of spectators had assembled at the station, and gave Mr. Gladstone a right hearty welcome. He is now at Blair Athol, and will afterwards be the guest for a short time of Mr. Graham, M.P.

The Right Hon. W. E. Forster, M.P., intends to address his constituents in St. George's Hall, Bradford, on Friday evening next.

The Town Council of Glasgow have decided to confer the freedom of the city on the Chancellor of the Exchequer, in "recognition of his distinguished ability as a statesman and financier, and of his eminent literary attainments." The event will take place to-morrow. Mr. Lowe is at present the guest of Mr. Fender, M.P., at Minard Castle, Argyleshire, where are also the Earl and Countess of Derby and Lord John Hay.

The Hon. Charles Sumner has left London for Paris, where he proposes to make a stay of two or three weeks. Mr. Sumner, on whom his physicians have enjoined an interval of strict repose from labour, intends to spend some little time in England on his return from the continent.

The obituary of the *Times* contains an announcement of the death of Mr. William Highgason, of St. James's-road, Holloway. It is stated that he was 107 years of age.

Mr. John Clarke, a master-tailor, committed suicide on Friday by throwing himself off the Thames Embankment.

At a meeting of the Labour Representation League held at Charing-cross on Friday evening a resolution was passed expressing approval of the Geneva award.

The Lincolnshire Chamber of Agriculture has passed a resolution advocating the closing of all fairs and markets in Lincolnshire for the term of six weeks, in consequence of the fresh outbreaks of the cattle plague.

Property to the amount of 20,000*l.* was destroyed on Friday at Yarrow-on-Tyne, by the sudden subsidence of the bank of the river for a distance of 300 yards and the consequent fall of warehouses and factories.

The Norwich Festival concluded on Friday, as on former occasions, with the performance of Handel's "Messiah." The attendance was very great, people flocking to Norwich from all parts of the adjacent counties. The oratorio was conducted by Sir Julius Benedict, and all the principal singers took part in its execution.

Mr. Stanley has been offered, and has accepted, the sum of 10,000*l.*, to deliver a course of lectures in the United States, describing his discovery of Dr. Livingstone.

The burgess roll of Oldham contains the names of 17,201 voters, and of this number over 10,000 have been objected to.

The Birmingham milkmen have resolved to advance the price of milk to fivepence per quart for pure, and fourpence for mixed milk. The reasons assigned for the step were—the high price of cattle, the prevalence of cattle disease, and the Act of Parliament for preventing adulteration.

Lord Kinnaird has intimated to his tenantry in Perthshire that he will make a reduction in the rent of his farms commensurate with the loss which his tenants have sustained by the badness of the harvest. With the view of carrying out this intention, he will take into his counsels two of the tenants.

On Wednesday the Bank of England raised the rate of discount from 3½ to 4 per cent. The course taken by the directors, in raising the rate within twenty-four hours of their usual weekly meeting, attracted considerable attention. The markets are, however, calm.

A Waterford paper reports the discovery of an immense coalbed in County Kilkenny, between the Suir and the Barrow, and communicating with both rivers. The shales come to the surface about half a mile beyond the chapel of Slieverne. Arrangements have already been made for an immediate start, and a number of English miners have been engaged.

The tenants on the Hertford estates in Ireland are, it is said, much pleased at having Sir Richard Wallace for their landlord. Notices have appeared announcing the appointment of Mr. F. L. Capron as agent, and all the former principal *employés* are to remain in their positions.

The International Exhibition will remain open until Saturday, October 19, and during the last fortnight small portable objects which have been sold may be removed.

The Chelsea guardians have decided to petition the magistrates against renewing the dancing and music licences of Cremorne Gardens on the ground that it is desirable in the interest of public morality to prevent the assemblage there of "lewd and disorderly persons."

A memorial in favour of an improved form of London government is being signed by many leading owners of property in London and many commercial houses. It is promoted by the Metropolitan Municipal Association.

The Lord Mayor for the ensuing year will be elected at a meeting of the Livery at Guildhall on Saturday next. There is every probability that their choice will fall upon Alderman Sir Sydney Waterlow.

Captain R. F. Burton, late Her Majesty's Consul at Damascus, is gazetted to a similar post at Trieste. He has just returned to London after his tour in Iceland, where he has obtained a large collection of bones, stones, &c., which will be deposited at the Museum of the Anthropological Institute.

The estimated cost of the autumn manœuvres just concluded is 130,000*l.*, exclusive of the money to be paid in the way of compensation.

A young English lady, named Swann, governess in the family of Dr. Pirrie, of Belfast, was drowned while bathing at Bangor, near Belfast, on Wednesday morning. Miss Pirrie, who was bathing at the same time, was rescued with difficulty.

Cardinal Cullen is about to make a journey to Rome.

There have been many reports of the expected arrival of Count Bismarck and family at Torquay this autumn. There has been such an arrival, but the Count Bismarck now there is a cousin of the great Chancellor, who has not left Germany.

A party of visitors to Scarborough have had a narrow escape of being drowned. While attempting to walk along the beach from Scarborough to Filey, they were overtaken by the tide in a bay formed by projecting cliffs. For several hours their only place of safety was a narrow ledge of rock, and it was only by the promptness of the Scarborough coastguardsmen that they were rescued from their dangerous position.

Mr. Frederick Perkins, an alderman of Southampton, has been elected Sheriff of London and Middlesex, in succession to Mr. Edward Brooke, who has been compelled to relinquish the office in consequence of ill-health.

Mr. Spencer Perceval, the revising barrister for the city of London, has opened his court at Guildhall. The Liberals have made 188 householders' claims, 648 lodgers' claims, and 1,133 objections. The Conservatives have made 395 householders' claims, 79 lodgers' claims, and 420 objections.

Some of the colliery firms near Sheffield give notice that they will, on and after Oct. 1 next, reduce the price of engine coals 3s. per ton.

The case of Dr. Vance, a member of the West Ham Local Board of Health, and George Oliver, a policeman, sentenced by the Stratford magistrates to fourteen days' imprisonment for tampering with voting papers, came before Mr. Justice Quain, in chambers, on Friday. His lordship decided that the magistrates ought to have granted a case for an appeal. The result will be that the defendants will be released pending the decision of the court above.

The subscription which has been set on foot for the reparation of St. Alban's Abbey has now reached the sum of 15,000*l.*

The *Morning Advertiser* repeats the statement that Lord Hatherley will not again occupy the woolsack, or preside in the Chancellor's Court.

The bakers' agitation appears to be gaining strength. Yesterday the situation was regarded as more hopeful, and happily, although there is a nominal strike, the customary bitterness of strikes is wanting. In the building trade, on the other hand, there appears to be a renewal of recent ill-feeling, in consequence of several more firms having retired from the late agreement.

At All Saints', Maidstone, the Archbishop of Canterbury has begun his primary visitation. Premising that he will at each place confine himself to one subject, he directs attention, in this first charge, to the relative duties of the clergy and laity in the Church of England. Men talk as if the Church were exposed at this time to dangers such as she has never known before. No doubt many of the external supports are taken away; but there is no external support to be compared with that loyalty of spirit and that earnest desire for men's souls which the grace of God has created in a more living way in our generation than in any generation past.

Last evening the principal members of the Japanese Embassy, with about 200 other guests, were entertained at a banquet by the Lord Mayor in the Egyptian Hall of the Mansion-house.

The Halifax Liberal Association was inaugurated last evening in the Mechanics' Hall. Mr. Stansfeld, M.P., Lord F. Cavendish, M.P., and Mr. Isaac Holden, were among the speakers.

A new work of Dr. Strauss, entitled, "The Old and the New Faith, a Confession," is announced to be published in October, at Leipzig.

Relative to the books of the forthcoming season, the *Athenæum* says.—The concluding parts of *Middlemarch*, by George Eliot, will be issued monthly instead of every two months—thus Book VI., *The Widow and the Wife*, will be published on the 1st of October; Book VII., *The Two Temptations*, on the 1st of November; and Book VIII. (the last), *Sunset and Sunrise*, on the 2nd of December. The Poet Laureate's new volume is to be published by Messrs. Strahan and Co. on the 24th of October. It will contain a new Arthurian Idyll, "Gareth," which will recount how that personage came to court in disguise, served there, and at length, in face of scorn, approved himself a true knight. This, with "The Last Tournament," which will also be included in the new volume, completes the Arthurian series. The Laureate's brother, Mr. F. Tennyson, will, we hear, contribute a poem, entitled "Love and War," to the October number of the *Grave and Gay* magazine. We are happy to hear that Mr. Morris's new work will most probably be ready before Christmas. It is to be entitled *Love is Enough; a Morality*, and is, for the most part, written in unrhymed alliterative metre, interspersed with songs. The project of bringing it out with illustrations is abandoned for the present. The new tale, by the author of "The Coming Race," which will be commenced in the October number of *Blackwood*, is called "The Parisians."

"MUCH ADO ABOUT NOTHING."—A largely attended meeting to protest against the recent warnings to the *Irishman* and *Flag of Ireland* was held on Monday in the Mechanics' Institute, Dublin. Mr. Butt, M.P., and Mr. Smyth, M.P., were present. Mr. Martin sent a letter of apology. Mr. Smyth said the Act contemplated the personal responsibility of the Lord Lieutenant in seizing journals for alleged seditious writings. Mr. Butt described the Act as a piece of the most arbitrary tyranny that ever disgraced the worst Government in the world. Resolutions in accordance with the object of the meeting were adopted.

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The Nonconformist.

WEDNESDAY, SEPTEMBER 25, 1872.

SUMMARY.

MICHAELMAS Day, which indicates the revival of political activity, is near at hand. Already the dull season is ended. More than a score of members of Parliament have during the week addressed their constituents on the topics of the day, including Mr. Stansfeld, who spoke at some length yesterday at a meeting held to celebrate the formation of the Halifax Liberation Association. The programme of that association, which unites all the Liberals of the town, is a clear statement of what remains to be accomplished by the reform party, and of the policy which should be their watchword in future. It aims to promote:—First, perfect religious equality; secondly, the adoption of a national system of education which shall provide that in schools supported wholly or partially from the public funds no distinctive creeds shall be taught; thirdly, the assimilation of the occupation franchise in counties to that which exists in boroughs; fourthly, an equitable apportionment of Parliamentary representatives to population; and, fifthly, the ballot. It could hardly be expected that a Cabinet Minister would fully expound a programme which goes so far beyond the policy of the Government of which he is a member, but Mr. Stansfeld took the ground that it would be absolutely fatal to the Liberals to stand still. "Full action for good," is the condition of the party remaining in power. The right hon. gentleman is especially pleased with the Scotch Education Act, because it ensures school boards and compulsion everywhere, and he maintains that it will be impossible to maintain a system based on these principles, "which is inconsistent with the most perfect religious freedom and equality." As to the ballot, he prophesies "that it will take its place among those great previous statutable achievements of that Liberal party which are, as it were, the stepping-stones in the history and the progress of this people." One feature of this meeting was not without significance. Among the chief speakers was Lord F. Cavendish, the member for the North-West Riding, who, while moving a resolution approving of the programme given above, began with curious inconsistency to defend the Established Church against the attacks of Mr. Miall, amid the marked silence and occasional murmurs of the audience.

The long-expected statement of Lord Chief Justice Cockburn, giving his reasons for dissenting from the decision of the Geneva Court of Arbitration, has been published in the *Gazette*, and occupies no less than 253 pages of close print. It contains a masterly and elaborate vindication of the British Government from the charge of having exhibited "studied unfriendliness" towards the United States Government during the civil war, and made England "the navy-yard of the Confederate States"—though but two ships were actually built in our yards. We borrow from a daily contemporary a short but clear outline of Sir Alexander's "reasons" for his dissent:—"While his lordship differs from the grounds on which the judgment of the tribunal in the case of the Alabama is founded, he, nevertheless, concurs in holding Great Britain liable as regards that ship. With respect to the Florida, he does not consider the charge made out. He cannot think that anything was left undone by Her Majesty's Government which could have been reasonably expected of them, or the omission of which can justly subject them to a charge of negligence and want of care. He cannot agree that the law of England should have been changed to meet the circumstances of the American civil war; or that the United States could have had any possible right to expect such amendment on our side while their own law remained unaltered. In the case of the Shenandoah, still more strongly than in that of the Florida, he expresses entire dissent; and even if he could agree with the majority in the decision respecting these two ships, he would still hold the assessment of damages larger than it should have been. Lastly, it appears to Lord Chief Justice Cockburn that the allowance of interest was uncalled for and unjust. Still he hopes that the award of the Tribunal, open though it may be to exceptions, will be accepted by the British people with submission and respect; and that, on the other hand, the United States will see, in the consent of Great Britain to submit these claims to peaceful arbitration, an honest desire on her part to atone for any past errors or omissions, and will feel that all just cause for grievance is now removed, 'so that in the time to come no sense of past wrong unredeemed will stand in the way of the friendly and harmonious intercourse which should subsist between two great and kindred nations.'"

The weather has been altogether eccentric this year, and present experience does not belie this description. Before all the crops are gathered in Ireland and Scotland, and in many outlying districts in England, we have felt the cold touch of winter. Frost in London, snow on the Scotch hills, and equinoctial gales on the coast, mark the close of the holiday season. Our food prospects are not brilliant, but thanks to free trade, we have no fear of scarcity. Mr. Kains-Jackson, a good authority on the subject, expresses his confident expectation that we shall have to import at least ten million quarters of wheat and flour during the next year, which will cost perhaps twenty millions sterling. We are, in fact, now drawing supplies from abroad at the rate of 200,000 quarters weekly. In forming a general estimate of our food prospects that gentleman says—"I assume that Spain and France have an abundant crop; that Germany has of wheat and rye an average crop; that Scandinavia has a good crop of wheat, oats, and barley; that America, including her spring-sown wheat, has a full crop, and a large one of maize; that California has grown more corn than ever; and that Hungary, Central Europe, and Russia have a middling crop. In the United Kingdom an irregular produce of cattle and human food reduces the general result to a deficiency; but really a broad view of the world's harvests compels the acknowledgment that the bounty of nature in 1872 exceeds her fickleness in England and her visitation of North Britain." Happily there is reason to hope that the rinderpest has been stamped out in Yorkshire, so that we may be spared this, the most serious visitation upon our decimated flocks and herds.

The remarkable progress of the Agricultural Labourers' Union excites less public attention than it deserves. Already it numbers a quarter of a million of members in all parts of the country. Scores of meetings—all of them in the open-air, and many by moonlight—have been held in the rural districts during the last ten days, and were generally well attended. One of these was held at Newark, at which a remarkable speech, reported elsewhere, was made by Mrs. Josephine Butler, whose words of wise counsel were listened to with singular deference and enthusiasm by the thousands of labourers assembled. Now that the harvest is nearly over, and agricultural work is slack, the farmers will be more independent of their hands. We do not expect any general "lock-out" of the labourers, but the Union is providing against such a contingency by promoting migration and emigration. It seems a pity that England should be losing so considerable a section of her able-bodied peasantry, and sending them to Canada and Queensland, just as a better day is dawning upon them, but we are in hopes that a satisfactory adjustment of difficulties will be made without recourse to extreme measures. It is clear that the change passing over our agricultural population is a real social revolution which no antagonism can arrest.

M. Thiers and his chief Ministers are once more installed for awhile in Paris, to the great delight of the population of the capital, who, the working classes included, have given the President a most cordial reception. At the Palace of Elysée the Chief of the State has received the Russian ambassador, and Count Orloff has taken the earliest opportunity of repeating the words of the Czar at Berlin, to the effect that His Imperial Majesty would not have gone to any meeting which should have had for its object hostility to France. The Government have completed the payment of the fifth half-milliard (twenty millions sterling) of indemnity due to Germany; and about the middle of next month two more departments, the Marne and the Haute-Marne, will be evacuated by the conquerors' army. There is also reason to believe that the occupying force will be diminished below the prescribed 50,000 men in the remaining two departments, which will be a great relief to the finances of France, and a just concession to M. Thiers, who has striven so hard to meet his overwhelming financial obligations. His Ministers have not been idle during the recess. The negotiation for a new Anglo-French commercial treaty are progressing satisfactorily, based on the following preliminary conditions, which have been accepted by our Government:—1, The conclusion of a complete treaty; 2, Terms as favourable for Great Britain as those allowed to "the most favoured nation"; 3, The abandonment of the sur-tax on the English flag.

M. Edmond About, the brilliant but unprincipled French *littérateur*, who was arrested at Saverne, and imprisoned at Strasburg, has been released after a few days' detention—no case having been found against him. Just now the inhabitants of Alsace-Lorraine are being called upon by the Imperial Government to decide whether they will remain and become German subjects, or elect to remain French citizens, and leave the country. Of course the alternative is hard and cruel; and it is not likely that the Germans would allow M. About or any one else to stir up disaffection against their rule. The incident is so much capital to M. About, and he is beginning to work it up at leisure—the edge of his diatribes against "the introduction of an unheard-of principle of international law" being somewhat blunted by the fact that he has been promptly released, and can freely rail at the Germans from his editorial chair in Paris. France gets little good from such clever, but unscrupulous literary adventurers, who, as it suits their personal interests, are "everything by turns and nothing long."

The other most notable foreign event of the week is the death of Charles XV. of Sweden, a sovereign who was universally beloved by his subjects, and whose name is honourably associated with a liberal reform of the Parliamentary institutions of his country. The late King had high aspirations, including the union of the Scandinavian race; but his people, who greatly admired his spirit and *bonhommie*, did not cordially accept his plans. The time for a union of Sweden and Denmark seems to have passed away. His successor and youngest brother, Oscar II., is less ambitious and more reserved, possesses remarkable abilities, has travelled much, and is perhaps the most accomplished prince of the age. "Of his honest

character, and lofty ideas of a King's duties there is (says one account) but one opinion; if he does not quite share the popularity of his brother, it is because of a more serious bearing and more rigid morals." We hope Sweden and Norway, which are among the most peaceful and prosperous of European States, will lose nothing by the change of dynasty.

M. GAMBETTA IN SAVOY.

THE French people are much given to national commemorations. They are indisposed at most times to let a good historical event, or what is taken for one, pass away from memory without a considerable succession of *encores*. They are fond of reviving the past. They like to pay the genius of their country the compliment which a theatrical audience usually pay to a striking artiste, or to a successful dramatic writer—namely, to call it in front of the stage, and heap upon it the warmest expressions of their approbation. French statesmen naturally feel more dread of particular dates than they do of enacting bad laws. There are certain anniversaries, the recurrence of which is sure to bring about popular effervescence. Amongst a phlegmatic people like our own, no harm may come of this unless unwise attempts are made by the Government—which, by-the-by, never have been made of late—to prevent by violent suppression the mischief they occasioned. We are not quite convinced that the same plan would succeed in France. Society there has a wonderful aptitude to set fire to itself, and to raise a general conflagration by mere trivial attempts to warm up political sentiments that are growing cold. What is there, one may ask, for M. Thiers, or any of the Prefects who represent him in the provinces, to be alarmed at in any number of political banquets in celebration of the 22nd of September. We, for our own part, are incompetent to give a trustworthy answer to this question. We really don't know. But it is to be supposed that the President of the Republic, gathering up as he does into his own hands all the threads of political power in France, has what he regards as an unanswerable reason for interfering to spoil the anniversary for his friends of the Extreme Left.

M. Gambetta was to have been the chief speaker at a banquet to be given on the 22nd of September, in Chambéry, the metropolis of Savoy. It is difficult to conjecture how that fervid Republican would have addressed himself to the large, but still limited audience that was expected to gather round him, or in what way he was likely to further that advanced Republicanism of which he is so distinguished a type. Be this as it may, such as we have mentioned was the occasion, the date, and the place, chosen for making his voice heard throughout the length and breadth of Europe. M. Gambetta has a fanatical confidence in the external forms of genuine Republicanism; and yet he is well aware, or would be if he chose to reflect, that France has never yet acquiesced in those forms, save in as far as they have been overruled by the vigour of a personal will. There is nothing whatever in the present Government of France under M. Thiers that savours of the Republican spirit, except the nominal absence of a monarch. In reality, M. Thiers is King, having at his command all the institutions of the country. He is more than King—he is, and will probably remain, a dictator during the rest of his far-advanced life. But he is also a Sovereign who can leave behind him no natural successor to the position he holds. Nevertheless, France is fond of the old man—has come to believe in him, to trust him, to regard him as the best guarantee for the continuance of order and the development of national prosperity. Even M. Gambetta himself rejoices in him in as far as he has refused to make over the destinies of the country to a National Assembly which hankers after a restoration of the monarchy.

But if M. Gambetta could find little to justify him in celebrating the inauguration of the Republic of 1792, it cannot be concealed that he and his friends have been most shabbily treated by the Government. We say nothing, at the present moment, of the repressive policy to which it resorted. We only remark in passing that it strikes us as unwise. But, supposing the policy to have been resolved upon, it certainly might have been carried into effect in a less ungracious manner. The Prefect of Chambéry, it is said, has strong Monarchical tastes. But, assuredly, his discharge of a duty that should have been unpleasant in itself, was not associated with means and methods calculated to recommend his creed. They were feline rather than human. There was a silence, a concealment, one might almost say a complicity, in the steps he took, or failed to take, which gave to the spring he made upon his intended victim an appearance of suddenness, more indicative of passion than of judgment. M. Gambetta's friends took more than ordinary pains to keep within the compass of the law. They were so far unskilful, however, as to put themselves within the range of its penal action. The Prefect suffered them to proceed until the very morning of the day on which the banquet was to be held. While M. Gambetta was proceeding from the railway-station to the extemporised building in which the feast was to have been enjoyed, men were placarding the walls with the first and only notice given of the determination of the authorities to suppress the whole affair, and the latest news we have heard from Chambéry informs us that the building intended for the great Republican orator and his friends was in the possession of *gens d'armes*. It is by such freaks as these that political parties in France are lashed into fury. It is by the over officiousness of the subordinates of Government that they are all in turn filled with hate. The greatest promoters of disorder are the legalised representatives of order; and it will be well if, at some future day, the conduct of M. le Préfet at Chambéry be not recalled for the purpose of adding fuel to fire, and of infusing into extreme political views the bitterness created by a sense of gratuitous injustice.

INTERNATIONAL ARBITRATION.

MR. HENRY RICHARD, M.P., with self-denying zeal, has been using the summer holiday season, when statesmen and senators with rare exceptions enjoy a few weeks of needed repose, to further the cause of international arbitration of which he is the champion. The critical state of the Washington Treaty arising out of the absurd claim for indirect damages, and the consequent postponement of the Geneva Court of Arbitration, obliged the hon. member for Merthyr reluctantly to defer the motion of which he had given notice in the House of Commons. That difficulty is now happily removed, and Mr. Richard will be able to bring forward his resolution next session strengthened by a remarkable and successful precedent. That motion stands upon the order book of the House of Commons in the following terms:—"That an address be presented to Her Majesty, praying that she will be graciously pleased to instruct Her Secretary for Foreign Affairs to enter into communication with foreign Governments, with a view to establish a better and permanent system of international arbitration." The reception which it will meet with in Parliament will depend largely upon the expression of opinion out of doors. Our readers are aware how widely Mr. Richard's philanthropic scheme has been endorsed by great public meetings in the principal commercial towns of England, and by the cordial resolutions adopted by various ecclesiastical bodies, by representative working men, and even by international Radicals. Few questions, before they have become prominent Parliamentary questions, have gathered around them so wide and varied a support, independent of political and religious distinctions, as the proposal embodied in this resolution. Even in Ireland, where the member for Merthyr has been meritoriously spending his leisure time, his scheme has excited much interest and elicited strong support.

Statesmen and Parliaments—in England especially—stickle for precedents, and dislike "abstract resolutions." We have no doubt that Mr. Richard will be prepared to show how his scheme in favour of international arbitration may feasibly be carried out. Happily he is not without precedents in his favour. There has gradually been growing up a state of feelings, and indeed of diplomatic practice, in the civilised world which logically lead up to his more perfect scheme. Such was the Conference of Paris in 1858 between Great Britain, Austria, France, Russia, Prussia, and Turkey, at which the principles of maritime law were to a large extent settled; and so satisfactorily that some forty other States have since accepted them. Can there be any adequate reason why a similar representative meeting should not be held to take further steps in the same direction—at all events, to agree upon a general code of international law? That done, the more difficult task of establishing an international court of arbitration, invested with supreme authority for deciding all questions of dispute, could be seriously discussed. The germs of such a code are to be found in the Congress of Geneva, which settled the basis upon which the sick and wounded were to be dealt with in time of war; and the idea of the tribunal is practically illustrated by the recent court of arbitration in the same city. Moreover, as Mr. Richard has more than once shown, the United States furnish a working model of what he proposes to the civilised world. In that country there is a supreme tribunal to decide on all differences between the various States, which is, as Mr. J. Stuart Mill says, "the first great example of what is now one of the most prominent wants of civilised society—a real international tribunal."

Of course, it may be contended that the condition of Europe and of the United States are not analogous—that the supreme authority which can be enforced in the latter country has no existence in the former. You may establish an international tribunal, but how are you, under existing circumstances, to enforce its decision? But this question, pertinent as it may be, pre-supposes that the end is to be reached by a single bound instead of step by step. The civilised world *has* taken some of these steps—why not proceed? Great potentates, who command their half million or more of armed men, are still highly amenable to public opinion. That created, the world may be said to have taken a great stride towards realising in practice the principle of international arbitration.

England has done noble homage to that principle. We have submitted an important question of international difference to a tribunal of jurists drawn from three several foreign countries; we have consented to be put upon our trial in accordance with certain *ex post facto* rules implying our delinquency; we have accepted an adverse award with loyal resignation. To suppose that such an example will be without moral influence on the civilised world, is to shut our eyes to all experience. Here is an international sore healed for ever by calling in the aid of a pacific and impartial tribunal; and as Mr. Stansfeld justly says—"We have made a beginning in the construction of a future international law which shall bind the nations to peace." It may be utopian to hope that the three Emperors at Berlin were seriously impressed with the value and simplicity of this mode of settling international differences, but we may be sure that what has recently taken place at Geneva will bear early and substantial fruit. Now, if ever, our Government are in a position to act upon Mr. Richard's suggestion to urge upon foreign States "a better and permanent system of international arbitration." Such a proposal made with the authority of the British Cabinet, and backed by British opinion, might not soon be carried out, but it would never fall to the ground. The instincts, interests, and sympathies of the civilised world are wholly favourable to it. It was public opinion and not legal enactments that killed duelling in England. It is public opinion, based upon the growing enlightenment and humanity of mankind, which will bring this question of international arbitration to ripeness. The course of events, apart from our own inclination, obliges us to lead the way in this grand enterprise, and we have great hope that Mr. Richard's motion next session, if backed by a strong and clear expression of outdoor sympathy, will be a great step in the movement for substituting arbitration for war.

PHEASANTS *VERSUS* PEASANTS.

ALTHOUGH since the novelty of the new movement in the agricultural districts has worn off, it no longer excites as much attention as at first; yet it continues to make itself felt in those quarters where its influence is certain to be fruitful of result. The policy of the movement has ever been vindicated by the success of its immediate object; for a rise in wages of varying amounts has followed the spread of the new doctrine. So far as our observation goes, the labourers have no reason to reproach their friends with the manner in which their cause has been advocated. We need not say that not a word has been uttered which breathes of violence or of intimidation. The men simply ask for the right to keep body and soul together; to be allowed to assist in forming an estimate of the value of their own labour; to do that in fact which is done by every man in every class above that of the serf. An illustration of the temper in which this question is being agitated, was afforded by the great meeting held at Newark last week. The mayor, with scant respect for the good old English love of fair play, refused the use of the Town Hall, thereby rendering it necessary that the meeting should be held in the open-air; but the intolerance which closed against the people their own hall, only provoked good-humoured banter; while the peaceful, law-abiding, and Christian appeals which fell from the lips of the daughter of John Grey, of Dilston, were listened to almost with a feeling of reverence. Speeches of this kind must

have both an educational and an elevating tendency; and even if they fail to influence the rates of wages or the relations of employers and employed, they would nevertheless teach men to suffer and yet be strong; to raise themselves morally above their surroundings; and to trust in Him of whom it is declared that, "He shall judge the poor of the people. He shall save the children of the needy." Moreover, the condition of the agricultural labourer is so inextricably bound up with other questions and issues, that the one cannot be discussed without calling attention to the others.

At the more recent meetings, three collateral demands have been put forward, *i.e.*, that the Parliamentary franchise should be extended to the agricultural labouring class; that the Land Laws should be reformed, at all events to the extent advocated by the President of the Social Science Congress; and lastly, that the Game Laws should be utterly swept away. It is impossible that the law can continue to make an absurd distinction between the labouring man in the town and the labouring man in the country; it is impossible that an intelligent people can long tolerate the existence of artificial obstacles to the free devolution of land; and it is equally impossible that those laws which create a right of property in wild animals can be permitted to remain on the statute-book. What oppresses the farmer, must also oppress the labourer. If the farmer's crops are destroyed or injured by the vermin, which he may not kill without incurring the dire displeasure of his lord, every peasant in his employ must also suffer. But there is a broader principle involved than even this—for, if the landlord made compensation to the farmer for the loss he sustained, whether by the depredations of the game or the damage done by privileged sportsmen, there would still remain the far larger question of the destruction of no inconsiderable portion of the food supply of the country.

Some idea of what the farmer suffers from the Game Laws, may be derived from the evidence submitted to the Select Committee of last session. When we read of a popular nobleman beating a turnip-field with eighty men in a line, we can form some notion of what is done by game-preservers who are not popular, who both feel and practise the well-known ducal sentiment, "May I not do what I will with my own!" A venerable archdeacon, in a recent number of *John Bull*, addresses a mild remonstrance to landlords, whose keepers order the thrifty yeomen to pull down the wire-fencing which they have put round their corn—naïvely adding that, "the rabbits thus had free entrance, but when those rabbits are sold in the market, the tenant receives no part of the cost." There is a smack of humour in Archdeacon Allen's epistle, which would remind us of Sydney Smith, but for the fact that the witty Dean exhausted all his powers of satire in ridiculing and denouncing the Game Laws. The farmers' grievance is indeed a very real one, even when he makes no audible complaint. At this moment one of the most experienced agriculturalists in the county of Essex is suffering the penalty of eviction because he would not sign a lease which would prevent him from shooting a rabbit in a part of the farm which his family had occupied for seventy years. This gentleman can perhaps afford to incur the penalties of disobedience to the behests of his game-preserving landlord; but how many are there in these kingdoms who have no alternative but to submit themselves to the yoke? Some landlords, more enlightened than the majority of their class, are willing that the farmers should kill the rabbits which play havoc in their fields; but this would hardly meet the evil, if it be true, as the present Bishop of Manchester avers, that "it is the winged game that does most harm to the peasantry." The pheasant is the great enemy of the farmer, and men and food are sacrificed that it may multiply and afford to a few the ignoble luxury of a cruel pastime.

From the commentaries of Blackstone and the letters of Junius to Sydney Smith's articles in the *Edinburgh Review*, great authorities have pronounced against the Game Laws; and although attempts have been recently made to tinker those laws, they will not admit of any satisfactory modification or amendment. They are in their very essence a feudal institution. They bring law itself into contempt, because, as a great writer has said, "it is utterly impossible to teach the common people to respect property in animals bred the possessor knows not where, which he cannot recognise by any mark, which may leave him the next moment, which are kept not for his profit but for his amusement." The people will to the end of the chapter sympathise, not with the game-preserver on the bench but with the poacher at the bar. Rightly or wrongly they will agree with the spirit of that touching little poem in which Charles Kingsley makes the female peasant taunt the Squire with the scandal and the wrong of regarding vermin as more precious than men, and with having sold the labouring man "body and soul to shame":—

> You made him a poacher yourself, Squire,
> When you'd give neither work nor meat;
> And your barley-fed hares robbed the garden
> At our starving children's feet.

But, as we have already remarked, the Game Laws are injurious not only to tenant farmers and their dependants, but also to the nation at large. The land abstracted from cultivation in order to preserve partridges and pheasants, besides the destruction of crops consequent upon the superabundance of both winged and ground game, involves a diminution of the food supply of the country. In Scotland especially, deer have been largely substituted for sheep; the result being that the meat-producing power of the northern kingdom is rapidly diminishing. Mr. Thomas Robertson, in a letter to the *Anti-Game Law Circular*, describes what has taken place in connection with the afforesting of one glen in Aberdeenshire. During the last thirty years between three and four hundred souls have been evicted from this glen for the sake of an aristocratic sport. The cottages have been pulled down; the schoolhouse in which an average of sixty children were educated has been razed to the ground; and the experiment shows that "to produce a pair of red deer annually, fifty sheep, four cattle, and a human family have to be dispossessed." Taking the seventy deer forests of Scotland, Mr. Robertson estimates that the aggregate of beef and mutton which is annually sacrificed to the deerstalkers amounts to very nearly six millions of pounds; and that not fewer than twenty-four thousand five hundred human beings have been, from the same cause, expelled from hearth and home. The farmers of Scotland, as becomes a high-spirited and independent race, have determined no longer to endure the gross injustice which the present system entails upon them. Whether the farmers of England will exhibit equal determination remains to be seen. The agricultural labourers have at all events made the abolition of the Game Laws part of their programme. Mr. P. A. Taylor's Bill, embodying the principle of abolition, has been rejected by the House of Commons. It only needs that a good measure should be rejected by that House to ensure increased support in the country; and we may therefore safely predicate for the Anti-Game Law League an amount of popularity out of doors which will enable the courageous member for Leicester to reintroduce his bill with a certainty of one day turning his minority into a majority.

HOW IT STRIKES A STRANGER.

September 23, 1872.

The Conservative organ of the delightful district in the far West in which I am enjoying my holiday, thus speaks of the Conference appointed to take place at Birmingham on the first of next month. "The Liberationists have only one really effective weapon—persistent agitation—and it may safely be conjectured that the chief result of the impending conference will be the organisation of new means for exciting and misleading the popular mind during the winter. The friends of the Church can have little difficulty—if only they set about the work promptly and vigorously—in defeating these attempts. They have the advantage that the great mass of the people were hardly ever or at any time so warmly attached to the Church as now, but the specious fallacies of their antagonists, if propagated with sufficient industry—as no doubt they will be—may serve to nullify that advantage to an extent that cannot be estimated. Agitation must be met by counter-agitation, the dissemination of fallacies by the demonstration of facts. As to the upshot of such a struggle; it must be the same as has ever attended the conflict of truth with falsehood—no matter how cleverly the latter has been disguised." This may be taken as a text, more particularly the sentence about warm attachment to the Church, upon which a very pretty sermon is being preached in these parts, called the "Dartmouth Scandal." Every local journal is full of it—crimination and recrimination, attack and defence—so that it is very difficult through the smoke to see what has actually happened. The main facts, however, after much study, I take to be these. Dartmouth is the scene—a lovely little town, as many of my readers know—the last place in the world one would think for a scandal of any kind. But as the hymn says that in the Eastern hemisphere, "Every prospect pleases, and only man is vile," so in Dartmouth the exquisite serenity of sea, hill, and sky, have not produced people to correspond therewith. A short time ago, a curate at Torquay invested a considerable sum of money in purchasing the right to save the souls of the parishioners of St. Saviour's, Dartmouth. His predecessor, who seems to have been an inoffensive, unobtrusive person, had retired after thirty-five years' service to a smaller benefice. Mr. Foster, the new vicar, was of a different turn of mind, and inclined to what is called Ritualism, which he determined to introduce into St. Saviour's, whether his flock liked it or not. He had bought them, and he naturally could not see why he should not do what he pleased with them. War ensued instantly between him on the one hand, and the congregation led by Mr. Churchwarden Hockin on the other. Upon the history of the preliminary manœuvres it is not necessary to dwell. Suffice to say, that the core of the contest at last turned out to be the position of the choir—whether they were to be placed in the singing gallery in accordance with previous custom, or in the chancel in accordance with Mr. Foster. I believe, although I am not quite certain, that some occult Ritualistic meaning is supposed to be bodied forth by a chancel choir. Christ is presented thereby incomprehensibly, mysteriously, and is denied by a gallery choir. However, upon this ground, both parties took their stand, and the fight waxed so furious, that the vicar finding he could not succeed, stopped the organ, suspended the choir, and closed the church on Sunday evenings; a most peculiar mode of retaliation, and in fact only capable of explanation on the supposition that he considered the church as a kind of exhibition. Had he considered it to be a means for salvation from the wrath to come, he would assuredly have caused the organ to be blown more vigorously, the choir to sing louder, and would have had four services instead of three, so that the heretic Hockin might be brought to a sense of his sins. At this point the bishop of the diocese, Dr. Temple, interfered. He decreed that Mr. Foster had no right to force the choir into the chancel, but that, on the other hand, the churchwardens would be doing wrong if they put the choir where he could not properly command them. To consider this letter, a meeting was proposed, but as the belligerents could not agree upon a day, Mr. Hockin went off to Exmouth to spend his holidays understanding that the *status quo* would be preserved until his return. While there he received a letter, informing him that unless he distinctly refused his consent, the choir would be placed in the chancel on the following Sunday. He did distinctly refuse by telegram, and furthermore hastened back to the immediate theatre of military operations. However, the vicar was too much for him. On Sunday evening, the vicar put the choir in the chancel, long before the service commenced; thus defeating an intended manœuvre of the same kind by Mr. Hockin, who had to content himself with spiking an unprotected gun, that is to say, by removing the handle to the bellows of the organ. The choir therefore sang, but the organ did not play, and a sweet gospel of peace the service must have been. There is something irresistibly comic in Mr. Hockin's revenge. He himself pleaded in defence, that "dangerous diseases required desperate remedies," but what sort of a "remedy" the disablement of the bellows could be, it is not very easy to see. Next week, the meeting to discuss the bishop's letter took place, and after much debate, till a late hour at night, the choir and chancel question was reached. With this no progress could be made; but at last the vicar produced a paper which he said he felt sure Mr. Hockin "would sign like a shot." It was a renewed appeal to the bishop, asking him to adjudicate definitely as to where the choir should sit, and pledging the appellants to abide by his decision. Mr. Hockin, however, naturally declined to sign like a shot, or even to sign in any way, because the bishop had already given him a veto upon putting the choir in the chancel. Thereupon the vicar said he had already applied to the police authorities (!) for their assistance on the following Sunday, and Mr. Hockin was to do his worst. Mr. Hockin promised to do it, and both sides separated to prepare for the conflict. Sunday came, and Mr. Hockin went to church. Part of the choir was in the chancel, and a policeman was at the door. Mr. Hockin officially informed the policeman in the vicar's presence that the choir, by the bishop's authority, had no right to the chancel without the consent of the churchwardens, that this consent was refused, and that if any other members of the choir entered the chancel their entry would be forcibly opposed. The vicar

immediately ordered the boys to continue their singing practice. One of the hymns sung was, "O Paradise, O Paradise, 'tis weary waiting here": a sentiment which was not inappropriate. The bell for the commencement of the service began to toll, and a lady came up the aisle who had a sort of prescriptive right to one of the seats in the chancel. She found it occupied by a singing boy, and Mr. Hockin advanced to the rescue. He ejected the boy, who in the scuffle lost a button from his surplice. The vicar shouted out that an assault had been committed, and that the church would be closed for the remainder of the day. The choir filed off to the tune—

Onward, Christian soldiers,
Marching as for war.

and the doors were shut. Great stress, I believe, is laid upon the loss of the button. Mr. Hockin says that it is the property of the parish, and will be replaced by them; but in the eyes of the vicar this is a very insufficient account of the transaction. A Christian soldier marching as for war has been attacked, and has suffered personal damage. To what may not this story swell in after ages? The button may become a sacred relic, enshrined in a glass case, and may work miracles. Future Fosters may make pilgrimages to it with peas in their shoes, and lacerate themselves before it. Sentimental ladies may see it surrounded with a nimbus of glory, and he who wore it canonised, as a saint may appear to them urging them to wrestle as he wrestled, and so win a glorious crown. There may even be an Order of the Sacred Button, to which weak-minded, narrow-chested young deacons may belong, and console themselves thereby for University failures. History can tell tales which antecedently were just as improbable.

This, I believe, is the last stage of the scandal. Both parties now are resting on their arms, waiting for the intervention of some *Deus ex machina* or bishop who shall create the opportunity for a new move. Meanwhile, there is no choir and no organ. Although it is difficult to avoid writing about the affair except in a tone of levity, there is a side to it serious enough to make the angels weep, and solemn reflections will doubtless occur in plenty to the minds of most of my readers. I do not propose to add any of my own; I merely desire to recur to my text furnished by the Conservative paper just quoted, and to ask to what Church it is that the people of this country are so warmly attached? Is it to Hockin's Church or Foster's Church? To talk about attachment to *the* Church is absurd. Archdeacon Denison is attached to a Church, and so is the Earl of Shaftesbury, but each is really attached to his own special form of dogmatic teaching, and each dislikes the other more than Dissent. One more word. The *Pall Mall Gazette*, in a letter signed "F.," and generally credited here to Mr. Froude, says that the Dissenters at Dartmouth ought not to interfere. "It is as unfair as if all the Churchmen were to walk down to the tabernacle and support Elder Stubbs in his opposition to the Nonconformist pastor." This I totally deny. The Church is a State Church, and professes to be the Church of England. Its glory is that it is not sectarian, but national; and although Dissenters do not often care to meddle in its affairs, they clearly cannot be blamed for meddling, more particularly if they happen to be office-bearers. Let it denationalise itself, and Mr. Foster will then have unrestricted liberty to put his choir in a weathercock, if he and his friends be so minded, and the choir will consent.

C.

FOREIGN MISCELLANY.

The death is reported of Count Joseph Mastai, the elder brother of the Pope, who was very much affected by the event.

A decree has been issued by the Minister of the Interior in Belgium, prohibiting the importation into that country of sheep and cattle from England.

According to the report of the Agricultural Department the cotton crop in the United States will be ten per cent. below the average, though probably in excess of that of last year.

Father Dufour, whose name has been so unpleasantly prominent of late, has been sent by his superiors (the *Indépendance* informs us) to the East Indies.

The *Swiss Times* reports that Mont Blanc has been successfully ascended by three English young ladies named Murray, aged respectively twenty-one, seventeen, and fourteen. The youngest of the party, a girl of twelve, had to relinquish the attempt.

A great banquet took place at Antwerp on Saturday night, in celebration of the triumph of the Liberal party at the Communal elections. Twelve hundred guests were present, including deputations from the principal towns in the kingdom. The meeting is described as very enthusiastic.

THE NORTH SCHLESWIG QUESTION.—A Copenhagen letter says:—"The report that the Schleswig question was mooted at the Emperors' meeting is confirmed. The Emperor William expressed a wish for an amicable settlement with Denmark, but thought the meeting an inopportune time for taking the matter up."

A MODERN BIRNAM WOOD.—A sight was witnessed on Sunday in the Bois de Boulogne which may have reminded some spectators of the Birnam wood of *Macbeth*. At about three in the afternoon the promenaders round the lake were surprised to see some tall firs issuing from one of the alleys, and advancing regularly. As many as fifty were counted, each drawn by three horses harnessed to large carts, coming direct from the forest of Sénard, whence the trees have been taken to be replanted in the Bois de Boulogne.

MARITIME RIGHTS IN TIME OF WAR.—It is stated that Holland, America, Austria, and Germany had already some time ago expressed a wish that the principle of inviolability of private property at sea during war should be generally recognised, and be placed under the sanction of the European Powers. Lately Russia and Italy have likewise expressed their readiness to enter upon a reform of maritime rights. At the meeting of the Emperors the subject was discussed by the three Imperial Chancellors.

GALILEO AND THE PAPACY.—The Municipal Council of Rome decided some time since on placing a commemorative tablet on the Villa Medici in Rome, in which Galileo had been imprisoned. The French Government, who own the villa, objected to have such an inscription on the house, and the council are therefore about to erect a plain stone near the villa with the following inscription:—"In the neighbouring Villa Medici was imprisoned Galileo, guilty of having discovered that the earth revolved round the sun."

EMIGRATION TO NEBRASKA.—There is (says the *Christian Union*) a wonderful emigration to Nebraska, a large portion of which is from England, and consists of baptized and confirmed members of the English Church. Nebraska is now called the English State, and it is said by intelligent officials that this emigration will be larger and larger every pear. The Bishop says, "I am in constant receipt of letters from English clergy on the exodus of their people to our bright and beautiful Canaan, and in some cases of the intention of colonies to bring with them their own clergyman."

ANOTHER WONDERFUL CAVE.—A Tennessee paper gives an account of the discovery of a cave in Perry county, in that State, festooned with "rock ice," which can be used for all the purposes of ice, but does not melt. The paper says—"A number of persons have since visited this wonderful cave and carried off portions of this rock, which they are using for all the purposes of ice, and it sustains no diminution in bulk or loss of coldness. Strange and improbable as all this may seem, yet it can be certified to by numbers of our best citizens. Dr. Black is using it in his practice. Mr. Thomas French and Colonel Waggoner, hotel-keepers in Linden, used it in their hotels during court week, to the astonishment of their guests. Specimens will be sent to our State geologist for analysation."

SPIRIT-RAPPING IN INDIA.—The Bombay papers contain accounts of a mania for spirit-rapping which they say has set in among the natives there. If the statements are correct it would not be surprising if the mania ran through India. Everything connected with the spirit world is a profound mystery to the native of India. He has no definite ideas as to the future. He confesses at once that it may be this or that—he knows not what. A city with golden pavement astonishes him, but, really, the definiteness is what puzzles him. If spirit-rapping finds its way among such a people we shall have queer revelations by-and-by. They will intensify a hundredfold all the mysteries, and will make a thousand more. Religion will not stand in the way in the slightest degree. A Hindoo is free to examine anything on the face of the earth, and speculate to his heart's content.—*Times correspondent.*

A BONFIRE OF BIBLES.—A correspondent writing to the *Independent*, from Rome, over the signature of "A Catholic," gives an account of the recent burning of Bibles by priests in Frascati, a town near Rome. During the last year missionaries have given away or sold many hundreds of copies of Bibles to the people of the town. The priests, finding it out, made it their mission to hunt them up, and when a sufficient number were found, to burn them in the cathedral yard. One singular episode connected with the burning was that the boys and street ragamuffins who witnessed the act, appeared to appreciate its impiety, and stoned the priests who lighted the fire. A portrait of Victor Emmanuel was thrown on the heap of burning Bibles. The Jesuits of Rome combine treason to their king with treason to their God.—*Christian Work.*

GOOD QUARTERS FOR THE ECONOMICAL.—A gentleman and his wife may live well and handsomely at the principal hotel, with their carriage for the afternoon, for somewhat about £1 per diem, and if they cannot enjoy themselves here, I doubt much if they have any enjoyment left in them. Locomotion is easy and cheap, as tramways go in all directions, and cabs are plentiful, cheap, and clean, generally well horsed, and the drivers uncommonly civil. Beef and mutton are 7d. per lb.; bread a little cheaper than in England. Vegetables in plenty, but not cheaper than at home; a good market and well supplied; but the Danes complain very much of the great increase of price in all articles of consumption within the last few years. There are plenty of trips to be had to places on the coast and to Sweden, by small and fast steamers which run to and fro daily, and and at small rates. —*Letter from Copenhagen.*

HOLLAND AND THE JESUITS.—A difficulty is said to have arisen between Germany and Holland. The hospitality extended to the Jesuits expelled from Germany by the latter country has not been viewed with complacency by Prince Bismarck, and has led to an exchange of diplomatic notes between the Governments of the Hague and Berlin. Several noble families of the provinces of Limburg and Guelderland had placed their châteaux at the disposal of the Jesuit fathers. In consequence, Prince Bismarck addressed representations to the Hague, and the correspondence terminated by a note of so threatening a character that the Dutch Government found itself compelled to yield. Accordingly, the *noblesse* of Holland have received orders not further to extend hospitality to the Jesuits exiled from the Fatherland.

ENGLISH CLASSES IN JAPAN.—The Japanese Minister at Washington is engaged in organizing a plan for the establishing of schools in Japan. Rev. B. G. Northrup, of New Haven, has been invited to go to Japan for the purpose of putting the system in operation, and, although this gentleman has not formally accepted the invitation, he is making arrangements for entering upon the work, and will probably leave in about a year. His main duties will consist in organizing seven normal schools in various parts of the Japanese Empire for the instruction, training, and educating of teachers. Mr. Northrup will take with him from 50 to 100 teachers, and will arrange for others to follow. In these normal schools the English language will be prominent, and will be considered as the learned dialect. The scientific studies of all grades will be pursued in English, and the Roman alphabet will be applied to express the sounds of the Japanese tongue. Music and drawing will also be introduced in these schools.—*Philadelphia Public Ledger.*

CHOLERA IN INDIA.—There is some very bad news of cholera from India. The epidemic is said to be raging furiously at Srinugger, Cashmere. In one day 369 cases had occurred, of which 144 proved fatal. Dr. Elmslie, an eminent medical missionary in Cashmere, was distributing a letter in Persian containing hints on the prevention and cure of cholera. A medical man writes to an Indian paper believing that he has found a remedy in chloral hydrate, which, he says, controls the collapse of cholera. In some of the stations in the Punjab the epidemic is still prevalent. At Kussowlie there have been forty-one cases, twenty-three fatal up to the 21st of August; at Dugshai twenty-two cases, of which eight had caused death. At Lucknow the artillery have been sent out into camp in consequence of an outbreak of cholera in the lines. No fresh cases, according to the Bombay papers, have been reported from the 19th Regiment in camp, but from Lahore very distressing rumours have been received of awful ravages of cholera among the troops there, the deaths being very numerous. At Allahabad the chaplain, the Rev. Feltrim Fagan, has succumbed to cholera.—*Homeward Mail.*

END OF THE CONTINENTAL GAMING TABLES.—The year 1872 is known to be the last for the existence of gaming tables in Belgium and Germany. Spa, Homburg, Wiesbaden, Baden, Ems, Nannheim, Wildbad, and Wildungen must take a long farewell of roulette and trente-et-quarante not later than the 31st of next month; and for some time past the contractors for the tables have been asking themselves in what country they will be allowed to continue their disgraceful trade when both Germany and Belgium are closed to them. France, in spite of the mediation of M. Ernest Feydeau and of the *Figaro*, has turned a deaf ear to their prayers; and the depth of their despair may be guessed from the fact that they have now sent in an application to the Government of Russia. It is not at St. Petersburg or Moscow the discomfited gambling impresarios propose to recoup themselves for their coming losses. Keeping as close to Germany as possible, they desire to open a bank at a little town with an unpronounceable name on the other side of the Prussian frontier in the Kingdom of Poland. The name in question is written "Tsiekhotsinek," the place is celebrated for its mud baths, and the Russian Government has already declined the proposal to make it the seat of a gaming establishment.—*Pall Mall Gazette.*

OUTRAGES AT THE CAPE DIGGINGS.—There is exciting news by the Cape mail of Aug. 20th from the diamond diggings. It is thus summarised:—"The Governor will shortly proceed to the fields, accompanied by Commodore Commerell, commanding Her Majesty's ships on this station. Great preparations are making at the fields for the Governor's reception. There has been another great diamond robbery. A mail-bag was dropped from a post-cart on its way from the fields to the colony, and though the bag was afterwards found, diamonds valued at 35,000*l.* to 40,000*l.* were missing. The theft caused great excitement at the fields, and some persons are in custody. Mass meetings continue to be held at the fields, and two of the commissioners administering the Government there, Messrs. Campbell and Giddy, issued a proclamation suspending digging licences issued to natives or other coloured persons, for no crime except the colour of their skin. This proclamation was so manifestly unjust that the third commissioner, Mr. Thompson, refused to sign it. Certain arbitrary

rules for native servants were also issued. Sir Henry Barkly, as governor of the fields, cancelled the proclamation of Campbell and Giddy as being inconsistent with justice, and also modified the rules for controlling servants, applying the law to all colours, white as well as others. Some diggers have inflicted shocking barbarities on natives without reason. One digger falsely accused a native of stealing diamonds, and proceeded to extract the unfortunate man's teeth with pincers till all were gone. In another case a party of ruffians tied a native and, among other cruelties, stuck a knife into his head."

A MUCH-NEEDED REFORM.—An Englishman writes to the *Tribune*, complaining of his sufferings at the hands of the New York Custom-house officials, on landing from a steamer, with no dutiable goods in his baggage. His purpose not to give a bribe failed before the insolence and rapacity of these gentry, and he handed one of them a sovereign simply to secure decent treatment. The story recalled to the writer a personal experience some years ago. We were returning from a year's travel in England and on the continent, including what was then the Papal States, and had in scarcely a single instance met with any incivility or annoyance from Custom-house officers. Only in one case was there any hint that a bribe was expected. But on landing in New York, we encountered a set of fellows in Uncle Sam's uniform whose insolence and greediness outdid even the hackmen, while the additional trait of faithlessness to their trust was freely displayed. One of our fellow-passengers had in his trunk articles liable to heavy duties; he escaped all scrutiny by a quiet invitation to the examiner to call at his office the next day, where the passage of a ten-dollar bill completed the transaction. Others, who had nothing liable to duty, handed money to the officers to escape the annoyance of a rummaging among their effects; and those who did not thus pay toll generally suffered whatever boorishness vested with authority could inflict. A more demoralising and disgusting business we never saw. And this was the home-returned traveller's first experience of American institutions When any "Custom-house reform" broom is long enough and stiff enough to clean out these cobwebs, we shall believe,—not that the millennium has come, but that in one respect our country has just reached the level of an average "European despotism."—*Christian Union.*

THE EMPRESS CHARLOTTE.—A correspondent of the *Liège Gazette* sends to that paper from Brussels a description of the condition and manner of life of the Empress Charlotte in the château of Tervueran. Her physical state is represented as being as good as it ever was, and much better than two years ago; but there is no change for the better in her intellectual condition. She has degenerated to a sort of conscious childishness, but without the least tendency to violence. Of course she lives in a very retired style: it may be almost said she is alone in two rooms of the château, where she herself attends to all the cares of her small *ménage*. Her doctor is the only person to whom she seems attached, and who exercises a decisive influence over her. She receives him every morning for half-an-hour, and appears quieted after these interviews. The twenty-nine other individuals of all ranks who compose her household are far from enjoying such favour; the Empress accepts their attentions with repugnance, and frequently repels them altogether. She dines always alone; she lights her own fire, and does many other things usually left to attendants. She spends the greater portion of her day inditing telegraphic despatches to Napoleon III., whom she still supposes is at the Tuileries, and in conversing with spirits which haunt (she says) the upper storeys of the castle, and of which she alone, understands the language. She is fond also of spreading out rich toilettes on the chairs, and practises before them the ceremonial of court receptions. In her eyes these robes and chapeaux represent the ladies of France and Mexico. She flatters one, and speaks harshly to another, and thus spends portions of her time. Strange to tell, she seems to have lost all affection for her kinsfolk, even for her brother, and will not receive the Queen, much less the King or the Count de Flandre. The fear of being poisoned has gone, for the Empress eats with excellent appetite of all that is brought to a neighbouring room, where she goes to help herself. All hope of her cure has disappeared, which is the more sad as her excellent physical health promises a long life.—*Pall Mall Gazette.*

THE SCOTCH ENDOWED SCHOOLS COMMISSION.—The Queen has been pleased to appoint Sir Thomas Edward Colebrooke, Bart.; the Right Hon. Archibald Philip, Earl of Rosebery; Sir William Stirling Maxwell, Bart.; Charles Stuart Parker, Esq., John Ramsay, Esq.; Henry Hill Lancaster, Esq., Advocate; and Alexander Craig Sellar, Esq., Advocate; to be Her Majesty's Commissioners to inquire into the nature and amount of all endowments in Scotland, the funds of which are wholly or in part devoted or have been applied, or which can rightly be made applicable to educational purposes, and which have not been reported on by the Commissioners under the Universities (Scotland) Act, 1858; also to inquire into the administration and management of any hospitals or schools supported by such endowments, and into the system and course of study respectively pursued therein, and to report whether any and what changes in the administration and use of such endowments are expedient, by which their usefulness and efficiency may be increased.

Literature.

*DEAN STANLEY ON ST. BARTHOLOMEW MASSACRE.**

We have had occasion, more than once, to remark upon the singular infelicity which commonly attends Dean Stanley's endeavours to promote Christian unity. He wishes to reconcile Nonconformists to the Church, and especially to the Establishment; yet he has done probably more than any other man of the age to increase the natural Nonconformist antipathy to the principle of a State religion. He went down to Scotland some time ago, to exhibit the historical beauties of the Ecclesiastical Establishment there, hoping, and clearly expecting, that his graceful and graphic descriptions would dispose the stern voluntary Presbyterians to rush into the arms of their old law-disgraced mother, and he gave an impetus to Voluntaryism such as it has not received for more than a generation. And now the Dean, taking occasion of the "Feast of "St. Bartholomew," once more visits Scotland, and, referring to the horrible massacre which took place on that day, three hundred years ago, preaches on the grace and the duty of Christian love, but again he sets the Churches by the ears. Probably Dean Stanley has himself, more than once, pondered upon this strange, or if not strange, unfortunate, result of his well-intended labours. Very likely—and this would be only natural—he has set it all down to the ignorance or prejudice of his hearers, and there is no doubt the cause of his failure does not lie altogether with himself. But, very mainly, it does. There is, probably, no controversialist of the present day, who, somehow or other, can contrive to exhibit such a superfine contempt for people who do not agree with him, as Dean Stanley. His words are honey—nay, honey twice strained; but his tone is vinegar, nay, vinegar twice refined. The voice is the voice of Jacob truly enough, but the temper is the temper of Esau without a doubt. And so, he fails of his intellectual purpose. He preaches peace, and behold there is nothing but fratricidal war!

Yet there is nothing in the discourse before us which would naturally excite controversy. It has simply given occasion to controversy. There have been many small books upon great subjects; this is a precious book upon a great subject. Small it is. It could scarcely have taken the author more than half-an-hour to read it; but Chrysostom himself would have been applauded for it; Jeremy Taylor, but for difference of style, might have written it. Scarcely anything finer is to be found in the works of "the great Mr. Howe." The Dean takes for his text the words from Luke—"Thou shalt love the Lord thy God with all "thy heart, and with all thy soul, and with all "thy strength, and with all thy mind; and thy "neighbour as thyself." He commences his sermon by a brief reference to the event of the day of persecution. He describes it as a "dreadful crime," points from it the moral of the human fallibility of that "chief pastor of "Europe with whose express triumphant "approbation that dreadful crime took place," whose deeds are "now disowned with shame "and remorse by the Papacy itself," and suggests a spirit of thankfulness that the most hateful forms of religious intolerance have ceased. Yet, continues the Dean—

"No one who looks round on the dissensions and the suspicions with which Christians still regard each other can feel sure that we are altogether free from its contagion. On this day, therefore, the Church of Christ, whether Roman or Protestant, whether Episcopalian or Presbyterian, may well veil its head under a sense of common guilt, and, as on a day of deep humiliation, ask by what blessed influences we, in these later days, have been raised in this respect above our fathers, and how for the future the first symptoms of this grievous evil may be counteracted."

Very beautiful is all that follows, but there is more than the beauty of mere sentiment in what is said. The Dean speaks boldly out, not hesitating to call even a theological spade a spade, which so many of his brethren are afraid to do. Instead, therefore, of saying that the spirit of persecution arose from a mere mistaken zeal, the Dean says that the fierce fanaticism, whether of former or of present times, sprang from an atmosphere of "sin and folly." This is just what requires to be said, and to be said over and over again. It is very well and very necessary that we should not measure the men of the sixteenth century by the standard of the nineteenth century, and it is very well and very necessary that we should, in our appraisals, hold firm to historical equity, and, above all, that we "judge not" lest we too "be judged." But it is nevertheless true that there is such a thing as absolute truth and absolute morality. Murder is sin, whether committed by David, King of Israel, or by the last Newgate felon who was hanged. Cheating is sin, whether committed by the patriarch Jacob or by William Roupell; and persecution is sin and nothing but sin, whether committed by a Pope of the sixteenth century or an English country clergyman of the nineteenth century. They all have their origin in the worst passion of the human heart—hate, and the worst sort of hate—the hate ecclesiastical. There is nothing for it but to call it what it is, and then try, as Dean Stanley does, to see how it may, like the seven devils, be cast out by the "expulsive power of a new affection."

What of this new affection, and this love, which, when encouraged, is sufficient to cast out even ecclesiastical hate? The Dean first reviews the manner and occasion of the delivery of this great command. Here he is very happy, showing, or endeavouring to show, that in it we have the best condemnation of "that barbarian exclusiveness and ignorance which "lies at the root of all persecution, and which "it is the direct object of Christian civilisation "to counteract and to regenerate." Then he passes on to the contents of the Commandments, and first, "Thou shalt love the Lord "thy God." Here we are irresistibly tempted to quote:—

"And what is meant by the other part of the commandment?—'Thou shalt love Him with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' It means that in whatever measure we have attained to the love of God—that is, to the love of the Highest Goodness and Truth—we must carry out this not only into one part of our nature, but into all. It has been the chief source of all corruptions of religion, that those who have been religious have often brought to it but one element, but one single part of their nature. A strong religious imagination, a strong religious affection, may often be seen side by side with a mind left altogether weak and uncultivated. A strong logical belief may be seen unsoftened by the genial influence of a loving heart and a heaven-aspiring soul. A strong will and a powerful fancy may be seen side by side with a reckless disregard of prudence and of common sense. Every one of these forms is but the half or the quarter of religion. But God cannot be divided. He is One God, not many. He must be served by all our nature, not by parts of it. The intellect must seek truth with undivided, fearless zeal; else we do not serve God with our whole mind and understanding. The bodily powers must be guarded and saved for the healthy discharge of all that Providence requires of us in our passage through life; else we do not serve Him with our whole strength. The affections must be kept fresh and pure; else we do not serve Him with our whole heart. The conscience must not have stained itself with secret sins, unworthy transactions, and false pretences, else we do not serve Him with our whole soul. There was an old barbarian chief who, when he was baptized, kept his right arm out of the water, that he might still work his deeds of blood. That is the likeness of the imperfect religion of many Christians. That is what they did who, of old, as on this day, in their zeal for religion, broke their plighted faith, did despite to their natural affections, disregarded the laws of kinship and country, and honour and mercy. It is this shutting up of religion into one corner of our being which is the cause why so many good men are not better, why many religious men have been so unwise, why the world seems often more charitable than the Church, why so many a saint has been untruthful, why so many a faithful believer has been selfish or cruel, why so many an earnest seeker after truth has been irreverent and undevout, why so many a generous temper has been coupled with self-indulgence and coarseness. The true religion of Jesus Christ our Saviour is that which penetrates, and which receives, all the warmth of the heart, and all the elevation of the soul, and all the energies of the understanding, and all the strength of the will."

The second part of the commandment, "Thou "shalt love thy neighbour as thyself," is treated with singular felicity of thought, illustration, and language. We could extract much from it, but here is a very pertinent quotation:—

"And, whether of those more distant, or those nearer neighbours, our Lord gives us yet that further explanation in the Parable of the Good Samaritan—namely, that in asking 'who is our neighbour,' we must put aside all questions of race, country, or even religion. Whoever it be that we have an opportunity of helping, there is our neighbour, however much we may have been divided from him by other matters—whether, like the man that fell among thieves, he is a Jew, and you are a Samaritan, or he a Samaritan and you a Jew, he a Presbyterian and you an Episcopalian, he a Nonconformist and you a Churchman, he a Roman Catholic and you a Protestant, he of one race and you of another, he of one creed and you of another, he of one party and you of another—he, whosoever he be, if he is in difficulty and needs your aid, and you are able to aid him—he deserves and demands all the same justice and compassion that you would gladly render to him if he were of the same party, of the same church, of the same country, of the same opinions as yourself."

With such a spirit the whole of this remarkable address is animated. The great doctrine of love instead of hate is thrust home with the most manifold illustrations. Indeed, a stranger would conclude the reading of this discourse with the feeling that the author of it must be a member of the most loving and tolerant Church in Christendom. The stranger would thereupon probably set about inquiring for that Church, and would, of a certainty, be utterly

* *The Two Great Commandments.* Preached in the Town Church of St. Andrew's (Aug. 25, 1872). By A. P. STANLEY, D.D., &c. (Macmillan.)

astonished at finding that the author was a member of one of the most persecuting Churches the world has ever seen, and that all the light that Church has got on the doctrine of love it has received from those whom it has persecuted, and whom, as far as it can, to this day it persecutes. But higher, in consequence, perhaps, would be his admiration of the courage of the divine of that Church who would bear such abstract testimony as Dean Stanley has borne. Yes! we too, admire it, and we only add that its doctrine is utterly inconsistent with the law of the Establishment, and the position which the Establishment maintains.

It has been debated, since the delivering of this address, whether the Pope did approve of the massacre of St. Bartholomew's Day; if he did, whether he was right in doing so, and how far his peccability infringes upon his fallibility. The Roman Catholic Church has tried to get rid of this bloody stain upon its history, but the attempt has been feeble and the success nothing. It is satisfactory, however, to find even one man of that communion who is ashamed of that transaction, just as it is satisfactory to find Dean Stanley preaching so fervently of love for men who belong to a Church whose foundations are not of love. It is too late to discuss the historical bearings of the great massacre, and it would be useless to argue with Catholics against a Pope. We will therefore only express our devout gratitude that even in the Church of England, and even in the Church of Rome, the distinctive doctrines of English Protestant Nonconformists are receiving such emphatic recognition.

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*CUNNINGHAM'S SERMONS.**

In Principal Cunningham Scotland has lost one of her noblest sons. Whether as professor or statesman, in the halls of the University or the courts of the Church, he towered above his peers. He recalled to one's thoughts the demi-gods of antique time. His very presence and bearing commanded respect, a respect which deepened into reverence as he made himself known. The simple yet stately dignity of his mien, his blended vigour and gentleness, his freedom from all selfish and personal aims, his profound learning and various culture, the ease with which he carried his erudition, his utter devotion to truth, and, above all, a certain weight, massiveness, and nobility of character—all gave the world assurance of a man, and such a man as the world rarely sees. There was a touch of "the hero" in him; and in many hearts his memory still evokes the "worship" which, with cheerful and unforced accord, men yield to those who rise high above the common strain of manhood.

But in the pulpit he did not, and knew that he did not, stand so high as in the lecture-hall or the Church court. Many, who were his inferiors in power and in gifts, have excelled him as preachers and ambassadors of the Word. He should not, and cannot, be judged by his sermons. Of these he had but a scanty stock for one who preached so often. Most of those given in the volume before us were preached many, and even very many, times. But though he often preached the same sermon, he seems never to have recast and rewritten even those he oftenest preached. They still retain their original form. And though they will be precious to those who knew him, and who can recall the power and the spirit with which he spake, we doubt whether they will meet a wide acceptance beyond that circle; we have no doubt that they will convey a very insufficient impression of him to those who did not know the man. They are, indeed, solid and weighty deliverances on the fundamental verities of the Faith, but neither by their substance nor their form are they likely to commend themselves to the present generation. They lack the fire, the passion, the colloquial and pictorial style which fixes popular attention; and they are rigidly Calvinistic in their theology. Dr. Cunningham heartily believed in the *verbal* inspiration of the Scriptures, and of all the Scriptures, although the sayings of the Old Testament prophets are cited by the New Testament writers in other words, and often in other senses, than those in which they were originally uttered. He held and taught the *forensic* theology which degrades God by representing Him as exacting, instead of as making, an atonement for the sins of men, and as committing the double injustice of punishing the innocent and pardoning the guilty. In short, he claimed it as his only merit that he had revived the teaching of Luther and Calvin, and had given a new lease of authority to the dogmas in which they expressed their conceptions of the truth.

On this vital point we, of course, differ from him. We cannot admit that the Spirit of all truth died when Calvin gave up the ghost. We cannot believe it a sin for men to think in other intellectual forms than those which were current three centuries ago. We believe rather that, since then, much light has broken forth from God's Holy Word, and that much more light is yet to emanate from it. We hold that every age must, and should, think in its own forms; and that, if they have really learned what Luther and Calvin had to teach, the men of this age must be wiser than *they* were. Guided by one and the self-same Spirit with them, studying the same inspired volume, aided in our studies by all the wise and holy men who have succeeded them, it is no presumption to conclude that we know "the mind "of the Spirit," more fully than they did; it would be our shame and disgrace if we did not. Neither the world nor the Church can move with backward and descending step, if at least, as we believe, it is God who orders the course of both. Were it not for the force of habit and education, it would be impossible for any sane man to believe that the Divine Ruler of the universe had been ever more fully revealing Himself to men up to the sixteenth century, but has never spoken to them since; it would be impossible so much as to conceive that the Great Captain of our salvation then reached a point beyond which it was impossible to lead his army; that He then cried, "Halt!" and has left his Church to "mark time" ever since.

Happily, however, the Divine Spirit condescends to use the intellectual forms of any and of every age; the dogmas of Calvin may convey His truth and grace as well as the doctrines of St. Paul or the mystic philosophy of St. John, though with checked and lessened force. And hence, though Dr. Cunningham arrayed himself in the intellectual armour of the sixteenth century, and was much cumbered and impeded by it, he too showed himself valiant for the truth, and will doubtless lay many trophies at the feet of the King.

These sermons are introduced by a preface written in the worst taste. In style utterly alien to that of Principal Cunningham, loaded with rhetoric and broken or inappropriate metaphors, its spirit is still more alien to that of the good and great man of whom it speaks. Mr. Bonar, however wise and gifted he may be, should not permit himself to sneer at the "suspicious ambiguities" and "the deplorable "vagaries" of so wise and saintly a man as Thomas Erskine; or at Robertson and Maurice—names than which few are more venerable and dear—as flinging abroad "views which "make the Cross of no effect," and compelled Dr. Cunningham to speak on behalf of "eclipsed Truth and an outraged Gospel." Nor should he permit himself to sneer at his own age as "in contemptuous revolt from all "that used to be most firmly held by the "Churches"; as scorning "the unrevised Bible "and the worn-out Truth,—the obsolete Gospel "and the common Salvation,—the old Calvary "and the old Tomb": or at the Church as madly seeking "the palatable in creeds, and "the brilliant in speculation," as preferring "the "preacher who makes more of science than of "the Bible—who substitutes culture for the "Holy Ghost—who is too sensitive for an "atonement that has anything to do with blood "—and whose highest idea of spiritual excel-"lence is a mild enjoyment of the life that is," and as needing to "abandon artificial refine-"ment and exaggerated subtlety, flippant "exegesis and distempered paradox, for the "sweet simplicity that is in Christ." It may be that neither the age nor the Church is worthy of Mr. Bonar; but to libel them is not likely to make them more worthy of him. It would have been as well, moreover, had he formed some clear and fixed conviction on the value of Dr. Cunningham's discourses before presenting them to the world. A friend and disciple may be pardoned for regarding a preacher as a happy mixture of "a real "Boanerges" (though a scholar should hardly have spoken of "*a* real *sons* of thunder") and "a Barnabas," and of his sermons as "a "mighty rushing wind"; it is not so easy to pardon him for giving to the world discourses which he alleges to be not "original," nor "eloquent," nor "elaborate," whose themes have "too little variety," whose style is characterised by "a dull iterativeness," whose language has neither "ornament" nor "grace."

"*PLAIN PULPIT TALK.*"*

We have always a peculiar interest in perusing anything written by Mr. Thomas Cooper. He is so individual, so full of aim and character, and, with all his readiness and facility, seldom or never spends his strength uselessly. He can give a very practical bent to thoughts that seem disparate, and draw apt illustrations so direct and fresh from life that they serve completely to reconcile these. In all his writings the autobiographic element has been present in strength; so that the publication of his autobiography was only natural, as gratifying a taste that had been strongly stimulated in his readers. And, though sermons are not generally regarded as the best medium for the communication of personal traits, Mr. Cooper's so abound in autobiographic touches, that this volume forms a by no means uninteresting supplement and appendix to his Autobiography. And surely this is saying much for sermons; and could not be said of any but very extraordinary sermons. But here we have, first of all, brought before us, the fact that Mr. Cooper has been for years a preacher to working men, and that he has, in this capacity of lay-preacher, travelled over the whole country; and then, a still more suggestive fact, that he has such close acquaintance with the feelings and taste of the working classes, as being indeed one of themselves, that he can adapt his address precisely to their need, and thus interest and attract them. And this, too, he contrives to do without in a single instance *condescending* to commonplace or threadbare thinking. His attraction lies rather in the elevation of his thought, linked as it is with apt and familiar illustrations, strong common-sense arguments, and sudden, close, conversational turns. But that the working classes of England are accessible to serious thought and good strong common-sense, when put before them with force and character, is proved by the large audiences which listened to these sermons in all parts of the country, but especially in places usually spoken of as coarse and brutalised beyond all others—the colliery and mining districts—"black countries," as they are assumed to be, in other than a merely physical sense. This volume is at once a testimony and an omen of hope. When we can send the right man—one of their own class, as Lord Shaftesbury some time since recommended—the working classes will listen to him and respect him. No mission to the lower classes can be effective, unless it works from the inside, as it were, so far as the active agents are concerned. In this sense, too, as Edward Denison said, you can only help the poor and degraded by teaching them to help themselves; and special attention should therefore be directed to the choice of preachers and lecturers from their own class.

Mr. Cooper's first sermon on "The Horrible "Pit" is one of the most striking discourses we have ever read. Starting with some remarks on the character of David, he finds an argument for the Bible in the *truthfulness* of the Bible. Its saints are no impossible paragons, but men with many sins and weaknesses. "It "would not be a true book of it hid a part of "man's character." The horrible pit is the condition of man's soul, and it has many corners—dark and terrible, and full of foul things. There is "Indulgence Passage," "Vanity-Fair Corner," "Jolly Corner," "Gambling Corner," "Swearer's Corner," "Liar's Corner," "Drunkard's Corner," "Debt "Corner," "Grasper's Corner," "Thieves "Corner," "Murder Corner," "Socinian Cor-"ner," and "Ease Valley." These are the divisions of Mr. Cooper's discourse; in this practical, unconventional, concrete way he forcibly exhibits the progress of sin in the soul, and never fails or pauses for a story or an anecdote; and pithy maxims, well chosen, are ready to his hand, as when he quotes Robert Hall's fine saying, that swearing is "paying a peppercorn rent to the devil." Under the head of "Gambling Corner" he has this passage, and its truth strikes one with a kind of shame for what are called the wealthy and upper classes that it should be so unexceptionally true:—

"I remember a night in Manchester that caused me disgust and sorrow. I had been told to go into Market-street to-morrow, as it was the day before the 'Derby-day'—the Epsom race, so called. I went; and as fast as the factories 'loosed,' as they say, for the dinner-hour, there came scores and hundreds of men, not to dine, but to crowd the foot pavements from Infirmary-square to the Exchange, to take out their crowns and half-crowns, and sovereigns and half-sovereigns, and in some instances their 'betting-books,' and challenge one another upon the Epsom race that was to come on the next day! What a hell of excitement I seemed to witness! They cursed and swore and jeered, and tried to vex and provoke one another to rashness in betting. What a bitter degradation I felt it to be, as one who had championed the cause of the working classes! And yet how can one wonder that they imitate 'their betters'? Do not the members of the royal family patronise the Derby? Do not the nobility—ay, even the delicate and high-bred ladies of the nobility—crowd to see it? Does not Parliament make the day a holiday? Oh, you who are perpetually telling us of the vices and improvidence of the working classes, stop and reckon how much of their sin ought fairly to be laid to

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* *Sermons by the late William Cunningham, D.D.* Edited, with a Preface, by the Rev. J. J. BONAR. (Edinburgh: T. and T. Clark.)

* *Plain Pulpit Talk.* By THOMAS COOPER, Author of the "Purgatory of Suicides," &c., &c. (Hodder and Stoughton.)

the account of the evil example set them by the privileged classes!"

Here, too, is another passage worthy of quotation:—

"I like that anecdote of George Whitfield—and if it be not true, I wish it were—how when he had given out a hymn in *peculiar metre* one day, on Kennington Common, no one could raise a tune till a bluff sailor started Arne's grand bravura of 'Rule Britannia.' 'Mr. Whitfield, Mr. Whitfield!' cried a straight-laced brother, pulling at Mr. Whitfield's coat, as he stood on the table, in the midst of the crowd, 'that is one of the devil's tunes!' 'I don't believe it!' cried Whitfield; 'the devil has no right to call a noble tune like that his own. Sing on, brother!' I wish we had more singing of the new songs. Our religion, nowadays, is so unjoyous that I do not wonder at the young lads in Jolly Corner poking fun at us. We do not recommend religion by living in gloom and ungeniality. I wish it could be said of us, like Spenser's Una, that we 'made a sunshine in the shady place.' It should be so. If we be the lights of the world we should shine and smile."

"The Unsearchable Riches of Christ," is also a remarkable sermon, characterised by the same thoughtfulness, felicity of expression and ready illustration as the first one. As there are only seven sermons, and the volume amounts to nearly 300 pp., it is evident that Mr. Cooper did not succeed in his preaching by the perhaps too much praised recipe of shortness; but with the true preacher we "take no "note of time." The other sermons are on the "Gospel of Christ," "Waiting for the Lord," "Praying without Ceasing," "Christ's Prayer "for His Church," and "Christian Life, Death, "and Heaven." Space precludes further extract; we have pleasure in recommending these forcible and individual sermons.

"CHRISTINA NORTH."*

Whilst "Christina North" was passing through *Macmillan's Magazine*, we several times took occasion to notice its peculiar power, and the sense of "destiny" that brooded over it, intertwining itself so intimately, in the very outset, with minor details of life and character, that we were quite certain from the first that pain would play a large part in the development of the story. And so thoroughly have our anticipations been realised that after first reading it as a whole, we laid aside the book, for a time, before venturing to write the more extended notice we had pledged ourselves to give. It is a story running in grooves very similar in certain respects to those which a popular lady-novelist has once or twice essayed. It would be unrelievedly painful were it not that the sense of unreality comes slipping in somewhat to the aid of the distressed imagination.

Christina North is the grandchild of a proud, high-minded gentleman, who has been ruined through the misbehaviour of his own son. The estate which once was theirs has passed to others, and they live not far off at a small mansion—the White House. Christina has seen nothing of society; but has a certain sweet brilliancy of nature which may well make up for this; and she has a lover in Bernard, her cousin, to whom she pledges herself just as he is on one occasion leaving his home. Scarcely has she had time to realise her altered relations to him (for she had always in spite of companionship thought only of Bernard as a cousin), when Mr. Warde, the rector, a solid, serious, hard-working pastor, asks her in marriage; and, in part as an escape from the claim of Bernard, for whom she has no love, she accepts this Mr. Warde, whom she deeply respects. Then the new heir of what was erewhile her grandfather's estate, Walter Cleasby, and his sister Augusta, return to the Park; and, in spite of old Mr. North's peevish dislike and oft-iterated determination to have nought to do with the Cleasbys, Walter and Christina contrive to meet and to fall in love with each other, and Mr. Warde is now disposed of very much in the same way as poor Bernard had been. Arrangements are in course for the marriage, when Mr. Cleasby is suddenly summoned to London to learn that a vague hint thrown out by the lawyer as to "interest" has a very real bearing for him. The estate had been heavily mortgaged twenty years before, and never any interest paid; so that the Cleasbys are ruined. Mr. Warde courageously steps in and marries Augusta, and Walter goes abroad, hoping by energy to gain a position, and returns without having realised his end, to find Christina dying, and to be taunted by Bernard as having caused her death.

All this is wrought out with no little care and skill, and the closing pages of the book have some simple touches which are full of pathos. The Cleasbys, as introduced to us, with their society airs, their languid easy indifference, and *nonchalant* observation, are very well delineated in the first scenes in which they appear, more especially Miss Augusta. That passage telling how at the first she tried to patronise the sincere and open country girl, Christina, and so conspicuously failed, is truly admirable. But the chief character herself we are compelled to pronounce a failure. The *motif* which the author has allowed to colour the whole, is not well enough supported by the character to permit of a faithful dramatic impression. A woman such as Christina is pictured to us in her interviews with Augusta could never have allowed herself to fall under such pressure as is here described. Of course, it is the author's aim to make a kind of destiny of circumstances; but so far, we think, she has failed. The Christina of the middle of the story is really not the same as the Christina of the beginning; and the Cleasbys, too, somehow seemed to change in character with the change of circumstances. In one word, there is no sufficiency of motive on Christina's part to justify her acting as she did; and therefore on the very points where the author has spent most labour, we are least impressed. The writing throughout is so clear and finished, that we are fully justified in expecting further and yet greater work from this author.

* *Christina North.* By E. M. ARCHER. In two volumes. (Macmillan and Co.)

BRIEF NOTICES.

The Diary of the Besieged Resident in Paris. Reprinted from the *Daily News*, with several new letters. By HENRY LABOUCHERE. Third Edition. (Macmillan and Co.) This account of the siege of Paris has in it so many elements of interest that we are not surprised to see it in a third edition. For one thing, Mr. Labouchere, while he has cultivated a good deal of the trick of the journalist, has a certain careful way of noting details and setting them forward to "stand in the eye" on their own account. The letter on the "credulity of "the Parisians" specially shows this; no less than the account of the organisation of Paris, which though it has been described by many pens, still bears to be reread of in Mr. Labouchere's version, which, is saying a good deal. That these letters mainly appeared in the *Daily News* would itself be almost a sufficient certificate, for this journal in its war despatches nearly surpassed all its contemporaries.

The Two Ysondes and other Verses. By EDWARD ELLIS. (Pickering.) Dr. Ellis belongs apparently to the school of Swinburne and Morris; but though he has not the rapturous strength of the one, nor the meditative grace and colour of the other, he has some qualities of his own. The story of the "Two Ysondes" is very well told, and the glimpses of Sir Tristram show some dramatic capability. There is now and again a quaint overburdened sweetness in the dialogue, as here, where Ysonde of Cornwall says on the eve of Tristram's departure from her.

"'Would that my hair were as a net to bind
Thee, O my love, and that mine eyes were sure
To banish night; my life I leave behind,
And my heart in its cloister, like a nun's
Will chant its love-prayer through the livelong night:
Our tears and kisses like the rain are shed,
Now let there spring love's flower of delight—
Forget me not; farewell!' And Tristram said,
. . . . . .
Upon my heart I wear that one white rose
Thy sweet forgiveness; and upon my brow
Thy coronet of kisses; let life close,
I am the victor not the vanquished now;
For love has kissed upon the sting of pain
Till it is numb, and though to part be death,
Yet shall thine eye bring morning back again
And life rekindle to thy kindling breath."

"This year—next year" is fantastical, but has music, and the short poems are mostly good. We observe, however, that Dr. Ellis is too fond of following Mr. Rossetti in such affectations as rhyming "enough" with love, and such words as "face," with "says."

Errors and Mischiefs of Modern Diplomacy. By HENRY OTTLEY. (Chapman and Hall.) Mr. Ottley has undertaken a perilous task, which even his title-page of more than ordinary dimensions fails to make quite plain. He desires to make an end of diplomacy, which he says is a thing of modern growth, and which, as it has come more and more into vogue, has become more and more dangerous. He scouts at the idea of the Crown having the power to declare war, while yet it is absolutely dependent on Parliament for resources; and he would make Parliament omnipotent in the matter of determining on political difficulties, doing away with all sort of secresy in the public service, the principle of which is bad. He recites the leading points in the Alabama claims question and difficulties, and declares that the Treaty of Washington is "the "most mischievous and humiliating that was ever "signed by a Minister of this country. Its errors "appear in every line, and are such as would operate "to the disadvantage of ourselves and others dependent "upon us, in various ways at present little dreamt of." We agree with Mr. Ottley in some of his statements; but we think he is often rather extreme in expression. We are afraid, however, that he is right in his dictum that "diplomacy," as it goes, is inconsistent with thorough-going constitutionalism.

Miscellaneous.

THE GENEVA AWARD.—A correspondent of the *Times* calculates that as the total sum awarded by the arbitrators contains 48 per cent. of interest (eight years at 6 per cent.), the actual damage for which England is held liable falls under two millions sterling; in short, that the total of 3½ millions is as nearly half principal and half interest as 12 and 13 are respectively to 25.

FALL IN THE PRICE OF COAL.—The long-hoped-for decline in the price of coal has at last been practically realised, several of the leading manufacturing firms in Sheffield having received notice of a reduction of 3s. per ton in the price of engine slack—that is, from 15s. 10d. to 12s. 10d. An opinion is confidently expressed that a reduction in house coal will follow at once, as more than one firm in the district are beginning to slack at the pit, and orders are falling off, unless the winter trade should set in earlier than usual.

ROYAL GALLERY OF ILLUSTRATION.—After a recess of six weeks this popular place of entertainment will reopen for the season under the auspices of Mr. and Mrs. German Reed, on Tuesday next, with the programme of last season, the great success of which warrants its reproduction for a short period. The new entertainment, which will be brought out in a few days, is entitled, *Happy Arcadia*, from the pen of Mr. W. S. Gilbert, and Mr. Frederic Clay has composed the music. A new musical sketch, by Mr. Corney Grain, and a new piece by Mr. F. C. Burnand, are likewise promised.

THE CATTLE PLAGUE.—There have been five or six cases in the infected districts during the past week, and a fresh outbreak was reported to the Privy Council on Monday from Yapham. It occurred in a herd of thirty-seven animals, all of which were condemned to immediate slaughter. In consequence of the proximity of North Lincolnshire to the district affected by rinderpest in Yorkshire, the Lincolnshire farmers have become alarmed, and the Lincolnshire Chamber of Agriculture has called upon the local authority to consider the propriety of closing fairs and markets in the parts of Lindsey for a period of six weeks.

THE INTERNATIONALISTS.—The fourth and concluding sitting of the Federalist and Communalist Congress was held on Thursday evening at the New Hall of Science, Old-street, Citizen Landeck presiding. A resolution was passed declaring that "the general council which used to meet in London has, by its conduct, gravely compromised the International Association, and it has sown the seeds of division within its ranks, annulled its action, destroyed its influence, compromised its aims, and has betrayed the cause of the working classes, which it was instructed to defend." A vote of censure was also passed on the congress held at the Hague.

COWPER'S HOUSE AT DEREHAM.—A correspondent of the *Times* states that the house at East Dereham, Norfolk, in which Cowper spent the last three and a half years of his life, is about to be pulled down, and a Congregational chapel built on the site. The house has already been bought (excepting a small portion sold separately to a purchaser), and plans have been prepared for a "neat Gothic structure," which is to be called the "Cowper Congregational Church." The writer appeals to "intelligent Nonconformists through the country, much more than to Churchmen, to expostulate with the Dereham Independents, to point out to them their mistake in vulgarising the name of Cowper into an advertising machine, and then to aid in the creation of a fund which may make it worth the Independents' while to turn their thoughts elsewhere."

YIELD OF THE HARVEST.—Mr. J. B. Lawes, of Rothamsted, writes to the *Times*:—"As already stated, the produce of the selected plots, averaged in the usual way, gives 25¾ bushels, of 61lb. per bushel. Taking this to represent the average produce of the United Kingdom, the deficiency would correspond to only eight per cent.; but influenced by the results without manure and by farmyard manure this year compared with the average under the same conditions over the last twenty-one years, as well as by other considerations, I am disposed to estimate the deficiency at not less than 14 per cent. On this assumption there will be required about 12,000,000 quarters to supplement the home-produce during the harvest year from September 1, 1872, to August 31, 1873. With a seriously failing potato crop, foot-and-mouth disease prevailing, and rumours of the cattle plague, this is sufficiently discouraging." In North and East Yorkshire wonderful progress has been made with the ingathering since Monday, and in some places announcements of harvest thanksgiving festivals are being made.

THE QUEEN AT DORNOCH.—A correspondent writes us:—"Just as the royal *cortège* was leaving the burgh by the Littleferry-road a very amusing incident occurred. Trudging homeward with her creel on her back was an Embo fisherwoman, a droll character, known as 'Little Janet.' As soon as she recognised the royal party she made three profound curtsies, in attempting which she nearly toppled over on her back. Recovering herself, however, she got up, waved her kerchief, commonly used as a head-dress, and danced across the road with great glee, calling 'Three cheers for the Queen.' The Queen and party seemed to enjoy the scene amazingly, as they laughed and waved their handkerchiefs to the little woman, and John Brown, who was seated in front and seemed most delighted

of all, threw her a piece of money, which she received with unbounded thanks. Janet carefully retains her money, and delights in showing it as a great curiosity. When she saw the handkerchiefs waving from the carriage she imagined she was beckoned to follow, but she said she could not manage it with her creel on her back."—*Banffshire Journal.*

HEATHENS AND ROUGHS.—It is awkward, as another illustration of "heathenism" and Christianity, that there were heard on Thursday two cases of gross outrage committed by London roughs upon Mahometans. In the first case, at Worship-street, where one George Andrews had robbed an Egyptian sailor named Ali, the prisoner "objected to the prosecutor's evidence on the ground that he would not be bound by the Christian form of oath." There was, nevertheless, a copy of the Koran forthcoming, and the testimony of Ali, vouched upon the Kitab, sufficed to consign the too scrupulous and orthodox thief to six months' imprisonment. At the Thames Police-court there was another and most brutal instance of assault on two Turkish seamen. Here, again, the Turks told the exact truth, as was proved by corroborative witnesses; and the Christians lied freely and without shame. Nevertheless, justice was sternly done, for the savage assailant of Assam Effendi and his companion "got" three months altogether, and for the future, no doubt, will let unoffending "heathens" alone.—*Telegraph.*

THE NEW INTERNATIONAL RULES.—The *Times* says:—"If, as appears to be the case, the chief operation of the new rules will be to require neutral nations to exercise from the outset of their neutrality the same vigilance we exercised after the first year of our own, the obligation imposed does not seem unsupportable. At all events, unless the facts connected with the Florida prove to be entirely different from those we have hitherto understood, the Americans, by accepting damages on her account, will have accepted an obligation which will justify their Government in the future in exerting a far more strict control than has hitherto been found practicable over the 'filibustering' tendencies of certain portions of their population. The general result, both of the arbitration itself and of the rules it has confirmed, is to promote the interests of peace. One of the most obnoxious practices of maritime warfare will at least be checked for the future, and an example has been set of a peaceful redress of a troublesome class of wrongs. The present week will cast considerable light on the principles which have for this purpose been applied; but the satisfaction we may legitimately draw from the main conclusion is independent of the particular and varying methods of inference."

EARLY WINTER.—On Friday, Saturday, and Sunday morning there were slight frosts in London. The temperature fell as low as twenty-seven degrees before sunrise. Since then, the temperature has been warmer, and there have been heavy rains. The farmers of the Yorkshire Wolds and Moors state that snow lay on the hills on Saturday and Sunday, and that ice formed in the sheep troughs. Yesterday rain set in and completely stopped all harvest work. The lifting of potatoes has become general, and the reports of the crop are very bad. A correspondent of the *Scotsman* writes that snow was three feet in some parts of Glen Tilt on Saturday. Ben Nevis is covered halfway down its side with snow, and mountaineering may be said to be over for the season. A party left Fort William on Saturday, but returned without accomplishing half the ascent. Snow lies from six to twelve inches on the top. The weather in Lochaber keeps very cold. On Saturday afternoon a brief but severe thunderstorm passed over Leicester. The darkness was intense, and the lightning very vivid. The storm was preceded by a smart and very heavy fall of hail, snow, and rain, the atmosphere having been excessively cold for the previous twenty-four hours.

A NARROW ESCAPE.—Colonel Meadows Taylor relates in the *Times* a narrow escape which the mail train from Holyhead had on Wednesday last. Colonel Taylor says:—"After we passed Rhyl, at a place between the stations of Mostyn and Prestatyn, the train stopped. As he passed the carriage we were in, the guard said he believed the engine had broken down; but on his return from the front he told us that the sea had washed away part of the line, and that we must wait till we could return to Rhyl and the train be shifted to the down line, which was uninjured. This was eventually managed, and we reached Chester at 5 a.m. instead of at the usual hour. It is much to the credit of the watchmen on the line that the injury was discovered in time to prevent the mail train from passing the injured spot, where the rails, though still entire, had been completely undermined by the sea. If the train had gone on at its full speed the consequences must inevitably have been awful. We were stopped, however, by signal rockets at some distance short of the Reach, but it was evident that the sea had washed heavily over the line even there. The guard told us that on several previous occasions the sea, at high tides, had made a breach in the work and washed over the line at or near the same place."

A SYNODICAL "DELIVERANCE" ON DRINKING CUSTOMS.—The following is the finding of the United Presbyterian Synod at its last meeting on the question of intemperance:—"The Synod receives the report, commends the diligence of the committee, renews the expression of its cordial sympathy with our missionary brethren in Calabar labouring for the conversion of the heathen amid such difficulties and discouragements, and its deep concern and grief at the introduction of ardent spirits among the heathen, especially when this is done by British merchants, or those professing to be the disciples of our Lord Jesus Christ. And further, in reference to the prevalence of intemperance at home, the Synod deplores the great extent of the evil in question, and the mischief it is producing in the Church and in the world; enjoins sessions to the faithful exercise of discipline in reference to this matter, and strongly urges upon all the office-bearers and members of the Church the propriety of discountenancing the drinking customs which have so long prevailed, and more especially the practice of drinking and toasting at ordination services and drinking at funerals."

PACIFIC ISLANDERS' PROTECTION ACT.—One of the first Acts passed in the recent session, and to which allusion was made in the Royal Speech on the prorogation, was for the prevention and punishment of criminal outrages upon natives of the islands of the Pacific. The preamble recites that criminal outrages by British subjects upon natives of islands, not being in Her Majesty's dominions nor within the jurisdiction of any civilised power, have of late much prevailed and increased, and it is expedient to make further provision for the prevention and punishment of such outrages. It is now provided that no British vessel shall carry native labourers unless the master has given a bond and received a licence. A governor or British consul may grant such licences in the manner prescribed. Vessels found carrying native labourers without a licence are to be seized, and the master is to be liable to a fine not exceeding 500*l.* Colonial courts are empowered to try offences for decoying natives. The offences enumerated to be deemed felonies, and the parties to be liable to punishment less than capital punishment. British vessels suspected of being employed in the commission of any of the offences enumerated may be seized, and the Vice-Admiralty Courts have power to condemn vessels and to find the owners in damages. The Act is to be proclaimed in the several Australasian colonies by the respective governors, and is to take effect from the day of proclamation.

DR. LIVINGSTONE.—The *Bombay Gazette* publishes a letter addressed by Dr. Livingstone to Sir Seymour Fitzgerald, the late Governor of Bombay, dated "Unyanyembe, March 13, 1872." Dr. Livingstone acknowledges the kindness and important service he received from Sir Bartle Frere and the Bombay Government before starting on his expedition, and says that he had written to express his thankfulness, but his letters to and from the coast have all been destroyed, apparently because he was considered a spy on the slave-trade, whose correspondence would do no good to the traffic. The Doctor then describes at some length his geographical discoveries, and concludes as follows:—

I have been much longer than I intended—six years instead of two, but I have lost two whole years in time, been burdened by 1,800 miles of useless tramp, and how much waste of money I cannot say—all through the matter of supplies and men being entrusted to our Banian Indian fellow-subjects, and they entrusted the whole thing to slaves, who lay and feasted on my stores for sixteen months and then sold off all for slaves and ivory. The slave-trade in all this region, and especially in Manyuema, is carried on almost exclusively with arms, ammunition, and goods advanced to Arab agents by Banians, their slaves needed no more than a hint and all came and solemnly swore that they were told not to follow, but force me back. They forced me back 500 miles, and again I had to come 300 to seize goods here sent by another lot of slaves; and my agent at Zanzibar believes all they tell him. It was stated in the House of Lords, on the authority he receives, that all my wants had been supplied, while I virtually got only what I myself sent to Ujiji in 1866. But I am all right and ready by Mr. Stanley's help, and will be off as soon as fifty men come from the coast.

THE STOCKWELL ORPHANAGE.—The annual festival and meeting of the friends and supporters of the Stockwell Orphanage for Fatherless Boys, in connection with the Metropolitan Tabernacle, Newington, was held on Wednesday afternoon at the Orphanage, Clapham-road, under the presidency of the Rev. James Spurgeon. The grounds and building were thrown open for the inspection of visitors at three o'clock, and from that hour till dusk an instrumental band performed a selection of music on the green, while the boys of the Orphanage and the juvenile visitors engaged in various suitable games. In the evening the grounds were illuminated with Chinese lanterns. Tea was served in the dining-hall at five o'clock, and at seven o'clock the public meeting was held in the large hall. The chairman referred at some length to the wonderful success which had attended the orphanage since its foundation, and said there were two features connected with it which especially endeared it to its friends—in the family system adopted for the children, and the principle of election for the boys without canvassing. Mr. Blackshaw, the secretary, then read the report, from which it appeared that during the past year 48 boys had been admitted, bringing up the total number to 245. Of these 27 had left the orphanage, leaving 218 now in residence, which number filled every bed in all the houses. The educational taste of the boys was highly satisfactory, many giving promise of attainments which would reflect credit upon the institution. At the examination for drawing in connection with the Science and Art Department at South Kensington, 58 out of 60 who attended passed successfully. During the year four boys had been placed in situations, and during the current year some 30 or 40 boys would be ready to leave the Home, and it was hoped friends would be found ready to receive them. The boys are separated into families of 30, under the care of matrons. The report then goes on to describe the inteanal arrangements of the orphanage and the educational system adopted. The total income for the year, including the balance brought forward (1,113*l.*), amounted to 5,997*l.* 12s. 4d. and the expenditure, including 800*l.* transferred to the foundation fund, has been 5,743*l.* 15s. 11d., leaving a balance of 253*l.* 16s. 5d. The foundation fund has now reached the sum of 24,633*l.*

THE FUNERAL OF ALICE BLANCHE OSWALD, the young woman who committed suicide by throwing herself from Waterloo Bridge on the 5th inst., took place on Thursday at Woking Cemetery in the presence of a considerable number of persons. It had been arranged by the Rev. Mr. Simpson, the rector of St. Clement Danes, that he would, in conjunction with some of his parishioners, pay the cost of the funeral, and Miss Stride undertook to receive subscriptions for the payment of the ground and a marble tablet to mark the last resting-place of the unfortunate young woman. The Rev. Horace Roberts, M.A., performed the service, and Miss Stride was present as chief mourner. Several American ladies who were present threw flowers on the coffin. At the conclusion of the prayers the Rev. Mr. Roberts delivered a brief address, in the course of which he said that it was a terrible thing to think that such a sad case should have occurred in a professedly Christian land; but it was in a degree relieved by the consciousness that the young woman's sad and wretched death would be the occasion, under God's providence, of the foundation of a home for women strangers in London. The *Dundee Advertiser* says that the case has created great excitement in Wick, where the lady is said to have resided with whom Miss Oswald returned from America in the capacity of nursery governess. Strict inquiry has been made in Wick, but nothing has been discovered to lead to the identification of the lady, and it is generally supposed there that some mistake must have been made as to the name of the town.—Attempts at suicide from Waterloo Bridge have, unhappily, increased since such wide publicity was given to the death of Alice Blanche Oswald. At Bow-street, on Monday, Cecilia Macdermott, twenty-eight, who had been twice with Miss Stride, of Hart-street, Bloomsbury, was charged with having threatened to commit self-destruction. Miss Stride said she would be willing to give the prisoner another chance, but she feared the case was a hopeless one. A remand was ordered. On Monday morning, a girl, many years younger, Elizabeth Harriet Boxall by name, threw herself into the Thames from Waterloo Bridge, but was rescued when in an exhausted state, and removed to King's College Hospital.

Gleanings.

A carriage wheel grows less tired the more it works.

The greatest nutmeg ever known met with a grater.

Josh Billings says the highest rate of interest that we pay iz for borrowed trouble.

One of the late Mr. Brassey's admiring *employés* used to say of him, "If he'd been a parson he'd have been a bishop, and if a prizefighter, he would have had the belt."

An old gentleman from the country, stopping at a first-rate hotel, wrote home that his room was six storeys high, and his bill was three storeys higher than his room.

An inquiring citizen of Maddison, Ind., thrust his fingers into a horse's mouth to see how many teeth he had. The horse closed his mouth to see how many fingers the man had. The curiosity of each was fully satisfied.

Alexandre Dumas, sen., was one day asked by a friend to contribute ten francs for the funeral of a bailiff who had died in destitute circumstances. "What!" exclaimed the great novelist, "ten francs for burying a bailiff! Here are one hundred francs—bury ten bailiffs."

An old farmer said to his sons: "Boys, don't you ever wait for summit to turn up. You might just as well go an' sit down on a stone in the middle of a meddér, with a pail atwixt your legs, and wait for a cow to back up to you to be milked."

The boarders of a tavern in Georgia were annoyed by flies in their butter. Judge Dooley took the tavern-keeper aside, and remarked to him in a private way, that some of his friends thought it would be best for him to put the butter on one plate and the flies on another, and let the people mix them to suit themselves.

GEORGE MULLER AND HIS PHOTOGRAPH.—Writing of George Müller, of Bristol, Dr. Cuyler says:—"His common sense is equal to his faith. I was not surprised to learn that no photograph of this blessed man could be obtained. 'Why don't they take him when asleep, or off his guard?' 'I asked of a photograph seller. 'They *did* do it once,' he replied, 'and Muller bought up the plate and the pictures, and *suppressed* them.' Just like him."

NOT TO BE CAUGHT NAPPING.—"Now, Johnny," said a venerable lady to her six-year-old nephew, who was persistently denying an offence of which she accused him, "I know you are not telling me the truth; I see it in your eye." Pulling down the lower lid of the organ that had so nearly betrayed his want of veracity, Johnny exultingly

replied, "You can't tell anything about it, aunt; that eye always was a little streaked."

AMENITIES OF THE PRESIDENTIAL CONTEST.—A young tourist has just returned to his home in Worcester, Mass., after a four weeks' journey through several Western and some other States. He reports to the *Worcester Gazette* that "on all the trains he took votes for the Presidential candidates. He seems to have adopted this expedient to supply himself with provender, for he says, "His meals cost him nothing. He would start a bet with a Greeley man, count the train, and eat at his opponent's expense."—A canvasser for the "Life of Horace Greeley" importuned a St. Louis man to purchase a copy, which he declined to do, when the following dialogue ensued:—"Are you not a Democrat?" "Yes, I am." "Will you not vote for Greeley?" "Yes, I think I will." "Then why not buy this book?" "Because if I should read his life I am afraid I would change my mind, and refuse to vote for the old cuss."

A LITTLE ROMANCE.—A young lady in a country town in Worcestershire was recently presented by the curate with a handsome gilt Church Service. Taking it with her one Sunday morning, she proceeded towards the church, but looked in at a friend's house in passing, laying her book down on the table while she remained. When she arrived at the church and stood up to open her book and join in the service, she was startled to hear soft strains of music proceeding from it. The rector paused and looked stern, the curate very sorrowful, the congregation all turned their eyes on the fair offender, who, in her confusion, dropped the book and sank into her seat, while the strains of "There is na luck about the house" continued to be heard. The churchwarden proceeded to the pew, took up the book, and pressing his finger on a spring, the tune was changed to "O Nannie, wilt thou gang wi' me?" which he tried ineffectually to suppress as he bore it down the aisle. It need hardly be explained that the lady in her haste had inadvertently taken up her friend's musical-box in mistake for her Church Service. Next day the curate called at the lady's house, and the circumstance was so satisfactorily explained that we hear the lady is no longer single.

AN [EXEMPLARY JUDGE.—The Utica *Observer* tells a story of a judge in Otsego county who arraigned and punished himself for getting "overtaken in liquor." He formally opened court, and then he called his own name as defendant in a suit in which "the people" charged him with an offence against the law, went over the circumstances in detail so far as he could remember them, read "the statute in such cases made and provided," and then asked the prisoner "what he had to say." In the *role* of the prisoner he pleaded guilty to the offence, said it was a shame for a man of his years and position, but hoped "the court would not be too severe on him, as he was determined to reform." "The prisoner will stand up," said the stern old justice. Then the prisoner arose. "Now," said the justice, "I am very sorry you have been brought into this court on a charge which so seriously affects your good name and standing in society; you have set a bad example, and if you go on at this rate you will bring sorrow and disgrace on yourself and family. I sentence you to pay a fine of $10 and costs, or to thirty days' imprisonment in the county jail." The "prisoner" said he would prefer to pay the fine—and then the court closed. He walked over to the poor-master of the town and paid the $10.

A FLY LEAF.—"The cat did it," is a well-worn speech with domestic servants, and is generally explanatory of some mysterious smash or recondite household catastrophe. An American editor, evidently acquainted with this licensed figure of speech, has parodied it with a view of concealing, or at least palliating, his own literary scruples. He says: "There is a fly in our office, one particularly aggressive fly, distinguished from its brethren with a pertinacity and untiring energy that, if properly directed, are enough to make him President. Other flies we can dispose of by whisking a paper at them, or putting them out of the window; but this fly we can't manage. We don't like to kill flies. There is something so confiding about them that it seems like a breach of hospitality to kill them. That fly tumbles into our inkstand, crawls out, and dries his little feet by walking over our paper as we write. The compositor has hard work to decipher our manuscript sometimes. And in this connection we would make a slight correction. In the last number of our paper we called the Hon. Mr. —— 'an unprincipled demagogue'; we should have said 'a high-toned patriot.' It was all the fault of that fly. The brother of the Hon. Mr. —— came into our office this morning with a new and substantial-looking cane and reminded us of the misprint." It is unfortunate that more details about the "cane" and its behaviour are not given. The whole form of the story is centred in the "brother" and his weapon.

THE GREAT MOGUL.—There is an excellent story quoted in the *Record* of Friday last, from the *Builder*, as to an imaginary interview between the allied Sovereigns and "a harmless lunatic," in the Jardin des Plantes, during the occupation of Paris. The story is substantially true, but is spoiled in the telling. The conversation did not take place in the *Jardin des Plantes* in 1815, but in the *Bois de Boulogne* in 1814, and it was not held with "*a harmless lunatic*," but a well-known and popular French pasteur, originally from the south of France, who is still living in a green old age, after undergoing the severities of the siege of Paris, and visited his friends in London last May. As the Rev. M. A—— tells the story, he was in the Bois de Boulogne early one summer morning in 1814, whether botanizing or meditating does not much concern the main facts. He was accosted by three foreigners, militaires; as they were strangers they were glad to avail themselves of the local information of the intelligent Frenchman on whom they lighted in their early walk before the great city was awake. He walked with them, as their guide, back to the vicinity of the Tuileries, when, on his proposing to take leave, one of them said, "You may perhaps like to know the names of the strangers whom you have obliged so much by your information: I am the Emperor of the Russias." The next said, "I am the Emperor of Austria"; and the third, "I am the King of Prussia." The young pasteur, being fully persuaded that they were practising a hoax, and being himself a man of infinite humour, was equal to the occasion, and, making a profound bow, said, "*Et moi, messieurs, mes frères, je suis l'Empéreur des Chinois.*" The veritable anecdote is certainly better than the new and inaccurate. Monsieur A—— still lives, and without his permission it would be improper to publish his name.—*Record.*

THE SHERIFF AND THE YANKEE.—There is a sheriff in Illinois who was rather taken in on one occasion and done for. He made it a prominent part of his business to ferret out and punish pedlars for travelling through the State without a licence; but one morning he met his match—a ginooine Yankee pedlar. "What have you got to sell?—anything?" asked the sheriff. "Yeas, sartain; what'd ye like to hev. Got razors, fust-rate; balm o' Klumby, tew; only a dollar a bottle; good for the ha'r, and assistin' poor human natur', as the poet says." The sheriff bought a bottle of the balm of Columbia, and in reply to the question whether he wanted anything else, that functionary said he did: he wanted to see the Yankee's licence for peddling in Illinois, that being his duty as the high sheriff of the State. The pedlar showed him a document "fixed up good—in black and white," which the officer pronounced all correct; and handing it back to the pedlar, he added, "I don't know, now that I've bought this stuff, that I care anything about it. What'll you give for it?" "Oh, I don't know as the stuff's of any use to me, but seein' it's yeou, sheriff, I'll give you about thirty-seven and a half cents for it," quietly responded the trader. The sheriff handed over the bottle and received the money, when the pedlar said, "I say, yeou, gess I've a question to ask yeou now. Hev you got a pedlar's licence about your trousers?" "No, I haven't any use for the article myself," said the sheriff. "Hain't, eh? Well I gess we'll see about that pooty soon. Ef I understand the law, neow, it's a clear case that you've been tradin' and peddlin' balm o' Klumby on the highway—and I shall inform on yeou." Reaching the town, the Yankee was as good as his word, and the high sheriff was fined for peddling without licence. He was heard afterwards to say, "You might as well try to hold a greased eel as a live Yankee."

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

M'DONNELL—MORGAN.—On Sept. 18, at Marshall-street Independent Chapel, Leeds, by the Rev. William Thomas, James, eldest son of the late Michael M'Donnell, Esq., of Liverpool, to Frances Louisa, second daughter of the Rev. James Hughes Morgan, Leeds.

ROOD—BALSCOMBE.—On September 21, at Brixton Congregational Church (Rev. J. B. Brown's), by the Rev. J. Marchant, Mr. George Rood, of Kentish Town, to Miss Margaret Balscombe, Clapham-road.

WEDMORE—JOSEPH.—Sept 17, at Tyndale Chapel, Bristol, by the Rev. Richard Glover, Edmund Tolson, son of Thomas Wedmore, Esq., of Bristol, to Anne Grace, eldest daughter of David Joseph, Esq., of Bristol.

HASLAM—HEYWOOD.—Sept. 17, at Bank-street Chapel, Bolton, by the Rev. J. Worthington, William, eldest son of the late John Haslam, Esq., J.P., Gilnow House, Bolton, to Mary, only daughter of the late Robert Heywood, Esq., J.P., The Pike, Bolton.

PIGOTT—GILPIN.—Sept. 21, by the Rev. Newman Hall, LL.B., Richard Pigott, of Spencer Park, Wandsworth-common, to Anna, daughter of Charles Gilpin, M.P.

DEATHS.

FORMAN.—On September 19, at Derby, Frederick James Forman, Esq., in the fortieth year of his age.

ROBINSON.—On September 19, at 7, Manor-road, New Cross, London, Mary, the beloved wife of the Rev. Robert Robinson, Home Secretary of the London Missionary Society, aged fifty-five years.

WILSON—Sept. 21, Edward Miall, third son of John Harper and Elizabeth Wilson, of No. 23, Nettleton-road, New Cross, in his twenty-fifth year.

BREAKFAST. — EPPS'S COCOA. — GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Sept. 18.

ISSUE DEPARTMENT.

Notes issued	£36,439,605	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	21,439,605
		Silver Bullion	
	£36,439,605		£36,439,605

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,323,411
Rest	3,806,801		
Public Deposits	8,700,166	Other Securities	23,024,667
Other Deposits	20,181,920	Notes	10,653,840
Seven Day and other Bills	457,638	Gold & Silver Coin	697,607
	£47,699,525		£47,699,525

Sept. 19, 1872. FRANK MAY, Deputy Chief Cashier.

NOTICE.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight.—Trial glasses sent to any part of the kingdom carriage free. No Travellers employed. Established 1750.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on seal, label and cork. Wholesale Depot, 20, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S PILLS are decidedly the best remedy for all disorders of the stomach and bowels, the liver and kidneys. They act with so decided an effect, yet so gently, that people of the most delicate constitutions can take them with perfect confidence. They do not contain a single grain of mercury or other noxious substance, being composed exclusively of rare balsams. They are, therefore, equally safe and efficacious, and as a family medicine nothing yet invented or discovered can be compared with them for a moment. In that particular state of the system where the appetite is large, with digestion slow and imperfect, Holloway's medicine arrests mischief and shields the youthful invalid against fading into premature old age.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Sept. 23.

We had a small supply of English wheat this morning, and arrivals from abroad are moderate. The trade was steady and quiet. English wheat made last Monday's quotations, and foreign wheat sold to a fair extent at former prices. Flour remains scarce, and realised 1s. per sack and 6d. per barrel over last Monday's rates. Peas and beans were each 1s. per quarter dearer. Malting barley was 1s. to 2s., other descriptions 1s. higher, and in improved demand. Indian corn made 6d. advance. The arrivals of oats were moderate, and they met a free sale at an advance of 6d. per quarter on the week. Arrivals reported at the ports of call are few, and the higher prices of both wheat and maize are maintained.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red	59	to 62	Grey	32	to 35
Ditto new	50	60	Maple	37	40
White	58	65	White	37	41
„ new	54	60	Boilers	37	41
Foreign red	59	61	Foreign	37	40
„ white	64	66	RYE—	36	38
BARLEY—			OATS—		
English malting	31	36	English feed	21	26
Chevalier	40	48	„ potato	27	33
Distilling	33	38	Scotch feed	—	—
Foreign	32	56	„ potato	—	—
MALT—			Irish Black	18	21
Pale	—	—	„ White	18	21
Chevalier	—	—	Foreign feed	16	19
Brown	55	61	FLOUR—		
BEANS—			Town made	48	54
Ticks	32	34	Best country households	44	47
Harrow	34	36	Norfolk & Suffolk	41	43
Small	—	—			
Egyptian	32	33			

METROPOLITAN CATTLE MARKET, Monday, Sept. 23.—The total imports of foreign stock into London last week consisted of 18,164 head. In the corresponding week in 1871 we received 17,875; in 1870, 12,629; in 1869, 13,782; and in 1868, 18,233 head. Firmness is still the feature of the cattle trade. The supply of beasts has been short, but the quality of the receipts from our own grazing districts has been good. No Spanish beasts have been on sale; but there have been 500 Dutch, and a few from Gothenburg. For all qualities the demand has been firm, and extreme rates have been obtained, the best home-fed making fully 6s. 2d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,600, and from other parts of England 400, and from Aberdeen 9 head. The sheep market has not been active, but there has been considerable firmness, and extreme rates have been obtained, English breeds have been scarce, and the best Downs have readily made 7s. 2d. per 8lbs. Calves have been in fair request at fully late rates. Pigs have been without change.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	0	to 4	2	Prime Southdown	7	0	7	2
Second quality	4	4	5	0	Lge coarse calves	5	0	5	8
Prime large oxen	5	8	5	10	Prime small	5	10	6	2
Prime Scots	6	0	6	2	Large hogs	4	4	4	6
Coarse inf. sheep	4	0	4	10	Neat sm. porkers	5	0	5	4
Second quality	5	0	5	10	Lamb	0	0	0	0
Pr. coarse wooled	6	4	6	8					

METROPOLITAN MEAT MARKET, Monday, Sept. 23.—The supplies of meat on offer here to-day were moderate. Trade was less animated, and prices generally were slightly easier.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	to 3	8	Middling do.	5	4	to 6	0
Middling do.	3	8	4	6	Prime do.	6	0	6	4
Prime large do.	4	10	5	2	Large pork	4	0	4	8
Prime small do.	5	0	5	4	Small do.	5	0	5	8
Veal	5	8	6	0	Lamb	5	8	6	4
Inferior Mutton	4	4	5	0					

BREAD, Monday, Sept. 23.—The prices in the Metro-

polis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

PROVISIONS, Monday, Sept. 23.—The arrivals last week from Ireland were 2,105 firkins butter and 3,279 bales bacon, and from foreign ports 21,847 packages butter, and 1,425 bales bacon. The sudden change to very cold weather caused an improved demand for the finest Irish butter, and prices advanced 2s. per cwt. Foreign was also dearer; best Dutch 128s. to 130s. The supplies of bacon being rather short, prices were without change.

COVENT GARDEN MARKET, Friday, Sept. 20.—The markets are just now particularly dull, and with the exception that peaches and pineapples are commanding a higher price, we have no alterations to announce.

HOPS.—BOROUGH, Monday, Sept. 28.—During the past week the supply of new hops has been rather more than equal to the demand, and prices in consequence are slightly easier. The choicest and most coloury hops attract greatest attention, the yellower sorts being for the present neglected. Our letters from the plantations state that there is a great falling off in colour, and that large quantities will, of necessity, be brown. The continental markets exhibit no change. Mid and East Kent, 9*l.* 9s. to 10*l.* 10s.; Weald of Kent, 7*l.* 7s. to 8*l.* 8s.; Sussex, 6*l.* 6s. to 7*l.* 10s.; Farnham and country, 10*l.* Yearlings—Mid and East Kent, 7*l.* 7s. to 8*l.* 8s.; Weald of Kent, 5*l.* 12s. to 6*l.* 6s.; Sussex, 5*l.* 12s. to 6*l.*

SEED, Monday, Sept. 23.—There was nothing passing in English cloverseed for want of supplies. Samples of new German and French were shown, but no sales were reported to establish the price. The quality of both were fair. Trefoil was held at fully as much money, but no sales effected. Trifolium sold steadily, at rather more money. Some further portion of the supply of new white Essex mustardseed has been sold at prices ranging from 8s. to 10s. per bushel, according to quality. Winter tares continue to be offered plentifully, and at very moderate prices. Canaryseed was quite as dear. Large hempseed supported previous values steadily.

WOOL, Monday, September 23.—Business in the English wool market is not extensive, owing to the attention bestowed upon the public sales now in progress, but prices have ruled firm.

OIL, Monday, September 23.—Linseed oil has been in request, at an improvement. Rape has been firm, but not active. Other oils have been quiet.

TALLOW, Monday, September 23.—Market steady. Old Y. C. 43s. 9d. per cwt., new, 46s. spot. Town tallow, 42s. 6d. nett cash.

COAL, Monday, September 23.—Market heavy at last day's rates. Hettons, 27s.; Hettons South, 26s. 9d.; Harton, 25s. 3d.; Hartlepool, original, 27s. 6d., Tees, 26s. 9d. Ships fresh arrived, 25.

Advertisements.

TO PARENTS and GUARDIANS.—SOUTH of ENGLAND EDUCATIONAL HOME for YOUNG LADIES, Harrage Hall, Romsey, Hampshire. A liberal, cheerful home. Superior intellectual culture. Young ladies successfully prepared for Governesses and the University Examinations. Governess Pupils required on reduced terms.—Address, The Principal, as above.

ISLE OF WIGHT.—Two Sisters, conducting a small Private Hotel near the sea, will be glad to meet with a few BOARDERS, to whom they offer comfortable homely accommodation, with occasional drives, for 25s. per week. Any young persons wishing for a change, with cheerful society, will find the above desirable.—Clarendon Hotel, Blackgang Chine, Isle of Wight.

REQUIRED, immediately, in a School, a Lady who has passed the Cambridge Examinations, as ENGLISH GOVERNESS. A Nonconformist preferred. Salary moderate, but a comfortable home insured.—Address, R. S. T., care of Davies and Co., Advertising Agents, 1, Finch Lane, Cornhill.

WINTER RESIDENCE, with all the advantages of English Home comforts and proximity to relatives and friends, at Smedley's Institution, Matlock Bank, near Matlock Bridge Station, Derbyshire, with or without the peculiar Mild Hydropathic Treatment, conducted by W. B. Hunter, M.D.C.M. Glas. The extensive saloons, lofty and well-ventilated bedrooms, all kept at summer temperature night and day, without draughts. Charges moderate.

DISCOVERIES IN PALESTINE.—GEORGE ST. CLAIR, F.G.S., &c., is authorised by the Committee of the Palestine Exploration Fund to give POPULAR EXPOSITIONS at Institutions and Places of Worship. Plans of the Jerusalem Excavations, Diagrams of the Moabite Stone, &c.—Apply to G. St. Clair, Sussex-road, Seven Sisters'-road, N.; or to the Secretary of the Fund, 9, Pall Mall East, S.W.

THE DISESTABLISHMENT MOVEMENT.

CONFERENCE AT BIRMINGHAM,

TUESDAY, October 1st.

The CONFERENCE will be held at the EXCHANGE ROOM, and will commence at 11 a.m. Chairman, W. MIDDLEMORE, Esq., J.P.

A PUBLIC MEETING will be held in the TOWN HALL, at 7.30 p.m. Chairman, JOSEPH CHAMBERLAIN, Esq.

E. MIALL, Esq., M.P., E. A. LEATHAM, Esq., M.P., A. ILLINGWORTH, Esq., M.P., and other gentlemen have engaged to attend.

Cards of admission and the requisite information will be sent to supporters of the movement—whether in the Midland Counties or elsewhere—on an early application being made to Mr. Carvell Williams, 2, Serjeants'-inn, Fleet-street, London, or Mr. F. Schnadhorst, Town Hall Chambers, Birmingham.

J. CARVELL WILLIAMS,
Secretary to the Liberation Society.

R. W. DALE,
H. W. CROSSKEY,
J. J. BROWN,
} Hon. Secretaries to the Central Nonconformist Committee.

AUTUMNAL MEETING OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

SPECIAL NOTICE.

The Local Committee (Nottingham) wish it to be understood that under no circumstances will they feel bound to consider the case of any intending visitor whose application for accommodation reaches London later than Monday, September 30th.

The MEETINGS will be held in NOTTINGHAM, on OCTOBER 14th and four following days. All applications for accommodation to be made to me.

ALEXANDER HANNAY, Secretary.
18, South-street, Finsbury, 11th Sept., 1872.

RETIREMENT of Rev. Dr. BROCK from the Ministry of Bloomsbury Chapel.

At a Meeting of the Friends of Dr. Brock, held in the Lecture Room, August 8, JAMES HARVEY, Esq., in the Chair,

It was Resolved unanimously:—

"That Dr. Brock having felt it incumbent upon him to resign his Pastorate at the end of September, this Meeting desires to recognise his faithful and efficient services during a Ministry of Forty Years, twenty-four of which have been spent at Bloomsbury, and in order to give expression to their affectionate regard for him personally, and their high appreciation of his Ministry, they desire to provide for him in his declining years a moderate annual income which may in some measure replace the stipend which he will relinquish unconditionally on his approaching retirement, and that with this object a subscription be invited from all friends for the purpose of purchasing an annuity."

It was further Resolved:—

"That a Committee be appointed to carry out this object; and that Messrs. Benham, Harvey, and Sturt be requested to act as Treasurers to the Fund."

Contributions will be received by Mr. Benham, 50, Wigmore-street, W.; Mr. Harvey, 12, Gresham-street West, C.E.; and Mr. Hy. Sturt, jun., 91, Wood-street, E.C.

QUEEN INSURANCE COMPANY.
FIRE, LIFE, and ANNUITIES.
LANCASHIRE and YORKSHIRE BRANCH OFFICE,
30, St. Ann's-street, Manchester.
Messrs. KINGSLEY and IRVING, Resident Secretaries.

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Physician—Dr. BARR MEADOWS, 49, Dover-street, W.
Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.
Free to the necessitous poor; payment required from other applicants.
THOMAS ROBINSON, Hon. Sec.

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WILD FLOWERS OF INDIA,
MEADOW QUEEN,
MATHIOLA,
HAWTHORN BLOOM,
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THE NEW PERFUMES.
MADE ONLY BY
THE CROWN PERFUMERY COMPANY,
WHOLESALE AND EXPORT PERFUMERS,
40, STRAND, LONDON.
For sale everywhere at 2s., 2s. 6d., 3s. 6d., and 6s. per bottle.

APPRENTICESHIP SOCIETY.—At the Half-yearly Meeting, held at 18, South-street, Finsbury, on Tuesday, Sept. 24, 1872, the following were the successful Candidates:—

Ebenezer C. Culpin	1000	Ebenezer Littleton	660
William Wyatt	862	James H. Shindler	586
Frederick W. Gill	797	Francis T. McKinnon	579
Willie K. Harber	667	John T. Cholerton	568

WILLIAM EDWARDS, Chairman.
W. WELLS KILPIN,
I. VALE MUMMERY,
} Hon. Secs.

NEW COLLEGE, LONDON.

The SESSION of 1872-73 will COMMENCE on TUESDAY, the 1st of October. On FRIDAY, the 4th of October, a Lecture will be delivered at Seven o'clock p.m., by the Rev. Dr. STOUGHTON.

All necessary information respecting the Ministerial and Lay Student Departments of the Institution may be obtained on application to the undersigned, at the College, Finchley New-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

MANCHESTER NEW COLLEGE, UNIVERSITY HALL, LONDON.

The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines.

SESSION 1872-2.

Candidates for admission at the commencement of the coming Session are requested to forward their Applications and Testimonials, without delay, to either of the undersigned, who will supply on request all needful information as to Admission of Students, Selection of Scholars, and Outline of the Course of Study.

The COLLEGE SESSION commences on TUESDAY, the 1st of October; and Students and Candidates are required to attend at Nine a.m. on that day.

The OPENING ADDRESS will be delivered by Professor RUSSELL MARTINEAU, M.A., in the Hall, at Four p.m., on TUESDAY, the 1st of October, and is open to the Public.

All or any of the classes may be attended by the public on payment of the regular fees. Particulars may be obtained (by letter) from the College Librarian, at University Hall, or either of the Secretaries. The hour of Lectures will be fixed, and may be learnt after the Session has commenced.

R. D. DARBISHIRE, B.A.,
26, George-street, Manchester,
CHARLES BEARD, B.A.,
13, South-hill-road, Liverpool, S.,
} Secs.

Manchester, September, 1872.

MANCHESTER NEW COLLEGE.

THE AINSWORTH SCHOLARSHIP.

The Committee offer to those Students of the College who shall obtain a Gold Medal in the M.A. Examination at London University a SCHOLARSHIP of ONE HUNDRED POUNDS. Competitors for this Scholarship must graduate as Students at Manchester New College, either on taking their Bachelor's or Master's Degree. If the former, they must have previously spent not less than two years at Manchester New College; if the latter, not less than one year.

The Ainsworth Scholarship is open to any Lay Student of University College who has previously enrolled himself as a Student of Manchester New College, gone through his Undergraduate Course under the direction of the Principal of that College, and attended the Classes for Religious and Ethical Instruction which it provides for its Lay Students. Subject to these limitations, the Scholarship is open to every Gold Medalist at the Examination for the Master's Degree in any one of the branches of Classics, Science, or Philosophy.

Payment will be made to successful competitors in two yearly payments of Fifty Pounds. The Scholarship will be continued until notice to the contrary is given. Two years' notice will be given previous to its withdrawal.

Further particulars respecting the Scholarship and the plans of study at Manchester New College may be obtained on application to R. D. DARBISHIRE, Esq., B.A., one of the Secretaries of the College, 26, George-street, Manchester; or to the Rev. JAMES MARTINEAU, Principal, at University Hall, Gordon-square, London.

MILL HILL SCHOOL, MIDDLESEX,

HEAD MASTER—
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—
Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—
A. H. SCOTT WHITE, Esq., B.A., Priseman in Anglo-Saxon and Early English of Univ. Coll., London.
JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.
JAMES NETTLESHIP, Esq., B.A., Scholar and Priseman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

LADY RESIDENT—Miss COOKE.

The MICHAELMAS TERM commences on THURSDAY, 26th September.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

EDUCATION.—PELICAN HOUSE, PECKHAM.

Miss DIXIE, who has succeeded her Aunt, Miss Fletcher, in the Establishment which she so long and successfully conducted, will continue to RECEIVE YOUNG LADIES as Resident and Daily Pupils.

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Wm. Edwards, Esq., Fairfield, Denmark-hill.
Rev. John Pillans, 118, Camberwell-grove.

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SECOND MASTER.

JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.

MARTIN F. SHORT, Esq., B.A., and Priseman of Corp. Christi College, Cambridge, Classics and English Language.
JOSEPH K. BARNES, Esq., English and Chemistry.
HENRY TAYLOR, Esq., English.
HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris, Music and Foreign Languages.
ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.
Resident Lady Matron, Miss BAYLISS.

Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

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Terms, inclusive, Thirty to Forty Guineas.

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Secretary.—MR. EDWARD BAYLY.

TERMS—28, 30, or 36 Guineas per Annum, according to age. The next quarter commences October 11. Prospectuses forwarded upon application to the Principal or the Secretary.

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The house is a large mansion, facing the sea; the accommodation ample and superior; the domestic arrangements replete with every comfort. Education thorough. Inclusive terms, 50 Guineas; Parlour Boarders, 60 Guineas.—Address, the Principal.

HIGHBURY HOUSE SCHOOL, ST. LEONARD'S-ON-SEA.

Head Master—Rev. W. WOODING, B.A.

The School consists of Upper, Middle, and Preparatory Departments, in which Classics, Mathematics, Modern Languages, and thorough English are taught. The junior classes are trained by ladies on the Pestalozzian system.

A new wing and covered Playground have just been added to the premises. The house is supplied with baths, and is well warmed and ventilated in order to secure the health and comfort of delicate boys.

The next Term will Commence on the 18th of September.

For Prospectus apply to Mrs. Duff or the Head Master.

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German—HERR OTTO GERNER.
Natural Science—THOS. JONES, Esq., F.G.S., F.R.A.S.

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

AUTUMN TERM will BEGIN THURSDAY, Sept. 19th.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

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FINE FLAVOURED STRONG BEEF TEA at about 2½d. a pint.

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Excellent economical stock for soups, sauces, &c.

A REAL SEA BATH in your own room, by dissolving TIDMAN'S SEA SALT in ordinary water. Five ounces should be used to each gallon. By taking a daily bath prepared with this Salt you enjoy the luxury and the benefits of a course of sea bathing, minus the inconvenience of absence from home, and are adopting the surest means of giving tone to your constitution. Sold in Bags and Boxes by all Chemists and Druggists. Beware of imitations.

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QUININE WINE—as supplied to the Sick and Wounded during the late War.—The many and expensive forms in which this well-known medicine is administered, too often preclude its adoption as a general tonic. The success which has attended "Waters' Quinine Wine" arises from its careful preparation by the manufacturer. Each wineglassful contains sufficient Quinine to make it an excellent restorative to the weak. It behoves the public to see that they have Waters' Quinine Wine, for the result of Chancery proceedings, a short time since, elicited the fact that one unprincipled imitator did not use Quinine at all in the manufacture of his wine. All Grocers sell Waters' Quinine Wine at 30s. per dozen.

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